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A FREE CHURCH IN A FREE COUNTRY.

Address at the Walther Centennial Celebration at the Light Guard Armory
at Detroit, Mich.¹⁾

FELLOW LUTHERANS:—

We are met to celebrate the dawn, a century ago, of a life that has proved eminently useful, chiefly to the American Lutheran Church, but in a larger view to the Church of Christ in all lands. Walther's uncompromising loyalty to the Holy Scriptures, which he accepted as verbally inspired; his clear and thoroughgoing distinction between man's estate by nature and by grace, under the Law and under the Gospel, through faith and through works; his powerful presentation of that article of the Christian religion with which the Church either stands or falls, the justification of a sinner before the tribunal of divine justice by grace through faith; his equally strong emphasis on the necessary sequel to justification, the sanctification of the justified sinner by daily repentance and renewal, and by holiness of life and conduct; his fearless application of the Word of God to the lives of Christians in all sorts of callings, avocations, and pursuits,—all these things surely merit the approbation of the entire Church.

There is, however, one feature that rises mountainlike out of the level plain of Walther's great life-work, and at the same time is so unique that I believe it deserves special consideration during these commemorative exercises. To this feature I shall, with your permission, limit my remarks.

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The well-known organization which has sprung up in America principally through Walther's labors, the Missouri Synod, is a Lutheran Free Church. Viewed merely as such, without considering its present dimensions, it is without a parallel in the history of the Lutheran Church. Not that the Lutheran Church had not, from its beginning, been projected as a Free Church. In his teaching on the character and mission of the Church, Walther has said nothing but what Luther and the confessional writings of the Lutheran Church had laid down as the rule, on the authority of Scripture. However, every student of Lutheran history knows that, owing to unfavorable circumstances prevailing at the time, the Scriptural principles of the age of the Reformation were not at once reduced to practice. It was here, in America, that Lutheran teaching and, what comes to the same thing, Scriptural teaching, concerning the dignity and sovereignty of the local Christian congregation, the relation of the ministry to the laity, the rejection of all human authority when employed for the purpose of determining what Christians shall believe and do, or refuse to believe and do, the proper attitude of the Church to the State, and vice versa, has not only been accepted as a doctrine of the Christian religion, but has been made the very condition under which the Church here lives, and moves, and has its being. If we leave out of consideration a few minor instances where a condition like this has been attempted in other ages and outside of the Lutheran Church, such a thing has not happened since the days of the apostles and the early fathers, prior to the age of Constantine.

Americans probably feel little surprise at hearing this stated; for is not every church in our country a free church? True, yet there is a difference. The Lutheran Church in America rejoices, not only because it is become *de facto* a free church, but because such a condition accords perfectly with her Confessions, and is the very thing which she has always and everywhere advocated. The Lutheran Church in America desires no change whatever in present conditions.

This subject interests us both as Lutherans and Americans. I shall point out a few facts in the life-work of Walther that may show how we came to be what we are, an American Lutheran Free Church.

The beginnings of the society from which our organization has sprung are overcast with gloom. You remember the scene on board ship, when the Saxon emigrants met at the cabin of their leader Stephan, and signed a document which gave that man almost absolute power over them. Walther, with a few others, did not sign that document. Walther's Lutheran conscience revolted at the idea that he should surrender his God-given right of private judgment to any man. He perceived the hierarchical tendency in that move. That is the first intimation we have of a leading trait in the character of Walther, his abhorrence of man-power, of princely authority within the Church, to be wielded over the Church.

Walther has never claimed that it is wrong in principle for a Church to have bishops. He has, however, contended that bishops are not *juris divini*, by divine right. The Scriptural bishop, in Walther's view, is the pastor of the local congregation of Christians. He alone exists by divine right. All other functionaries of the Church are *juris humani*, are human creatures, which may or may not be called into existence, as the local congregation elects. They may also have their functions altered, yea, entirely abrogated, to suit the needs of a given time or place. Withal, they are mere contrivances for convenience; and their duty is to serve, not to rule.

Walther laid stress on the word of Christ: "One is your master, even Christ; and all ye are brethren." To him the spiritual privileges of a believer are a direct grant from Christ who has earned them by His living and dying. The exercise of these privileges is controlled solely by the Word of Christ. To make the possession of these privileges dependent upon the pleasure, and their exercise upon the dictate, of any man, was to Walther an affront offered to the Redeemer Himself. "Stand

fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—this saying of Paul came to be a settled principle of Walther.

This principle was applied without fear or favor to any hierarchical tendency which cropped out in the American Lutheran Church. It brought on the first great controversy which our Synod had to wage. Walther, and we with him, denied the right of a pastor to excommunicate a church-member upon the pastor's sole authority, the pastor's right to levy a church-tax, to issue ordinances, to set up church-customs, etc. Walther's most famous book, on the Church and the Ministry, was written in defense of his position, and attracted such wide attention that on account of it a European university, that of Goettingen, asked him to accept the degree of Doctor of Divinity.

The Missouri Synod was organized in 1847, chiefly through the instrumentality of Walther. The organization was not effected until after the jurisdiction of the body had been strictly defined. The organization was to be a federation of congregations, each of them retaining complete autonomy, and uniting with the other congregations merely for the purpose of achieving certain measures which the individual congregation could not hope to accomplish alone, such as, the carrying on of missions at home and abroad, the founding of schools for the training of ministers and minister's helpers, the publication of suitable denominational literature, the defense of the Confession of the Church in the forum of the general public, etc. The powers of the Synod were made merely advisory, it being left to the free choice of the congregations whether or not they would adopt any of the measures which the Synod at its stated conventions had resolved upon and recommended. The right of revision is an inalienable right of every Missouri congregation.

At these conventions the clergy and the laity are equally represented and have equal privileges of speech and vote.

Yea, suffrage lodges ultimately in the congregation; for a congregation temporarily without a pastor still may cast its vote, and ministers serving congregations not organically connected with the Synod have no vote.

Everything, thus, was done in the organization of the Missouri Synod to avoid the creation of a higher tribunal, a consistory, or ecclesiastical court, that would decree and determine matters for the congregations.

All this was a new venture in the American Lutheran Church. The oldest American Lutheran synod was not called a synod, but a ministerium, and most of the older Lutheran organizations in our country adopted the same designation. The very word "ministerium" tells a tale. It means that those organizations were federations of ministers in which the congregations had little representation that was of any importance. The example of the Missouri Synod has effected a noteworthy change in this respect. Congregational sovereignty is now an accepted fact and an acknowledged principle of polity in the American Lutheran Church; and the application of this principle, no doubt, has given the greatest impulse to the remarkable growth of our Church in this country during the last century.

Walther's position was subjected to severe criticism. It was held by some, that his teaching must necessarily weaken the influence of the ministry, that it would reduce the pastor to a mere puppet who must obey the beck and nod of his congregation, and that it must open the floodgates to congregational demagoguery and anarchy. Others held that Walther's position smacked of independentism and separatism. They feared that the right of private judgment would be used to the detriment of the unification of the Church as a whole and of the upbuilding of strong local congregations. Men would do under this teaching only what they pleased. As regards the synodical organization which Walther had effected, it was predicted that it would be short-lived. A synod without mandatory powers,

it was said, could not hope to accomplish anything; it would be a sort of ecclesiastical caucus, without authority to bind even its own members further than these chose to be bound.

Walther met all these arguments. He insisted that the ministry is by divine appointment. It is not optional with the congregation whether they will have a pastor or not, nor what they may demand of their pastor. The functions of the ministry are clearly stated in Scripture. These statements bind both the pastor and the congregation, and when the pastor acts within the limits of the divine Word, the congregation owes him obedience. On the other hand, it is the congregation which not only elects the pastor, but also dismisses him if he fails to meet the requirements of his sacred charge. Thus the rights of either side are fully secured by God's Word, and better guarantee it is impossible to offer. The relation between pastor and people, according to this teaching, is not determined after the fashion of a mere human agreement or contract, often limited as to time, but it is divinely regulated and safeguarded.

Subsequent events proved that Walther's position did not harm, but benefit the ministry. The so-called time-call, which had been a favorite practice in American Lutheran churches, went out of existence, and everywhere there was abundant evidence that the people cordially respected their ministers, just because they saw that these men did not mean to domineer over them, but to serve them.

As to the separatistic tendency of his position, Walther set to work to show how a congregation, that is, a Christian congregation in truth and deed, ought to be constituted in accordance with the teaching of Scripture. His second best and greatest book was written for this purpose. It explains in two parts: 1. the rights and privileges of membership in a local Christian congregation; 2. the duties which result from such membership. In Walther's estimation church-membership in a Christian congregation is a holy affair, a sacred trust, a grave responsibility. Walther meant to raise up an intelligent laity that would know how to apply the grand prerogatives with

which they had become vested by the Lord Jesus; a laity that would prize very highly the boon of Christian union and fellowship on the basis of a common understanding of the revealed truth; a laity, moreover, that would unitedly strive for "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, would think on these things." His book is an exquisite manual of church-membership, and it would be most appropriate if in this year of jubilee we would all take up this noble book and study it again.

The test of actual experience also bore out Walther's claim that his principles were not only true by the rule of the divine Word, but also practicable. Strong, well-informed, conscientious, and energetic congregations grew up under the application of these principles from the Atlantic to the Pacific, in the North and in the South.

Lastly, as to the feebleness and insufficiency of the synodical organism which he helped to erect, Walther soon could point to the faith-compelling argument of actual results. The Synod which had seemed so loosely bound together, and so limited as to its powers of jurisdiction, came to be the largest and most powerful Lutheran body in America. From a handful of delegates that met at Chicago to effect the organization, the Missouri Synod has grown to a communicant membership of over half a million, representing 878,654 souls. It carries on its synodical roster the names of 3767 congregations and missions served by its pastors, and the number of all clergymen organically connected with the Synod is 2213, inclusive of the teachers at the Synod's colleges and seminaries.

In his opening address before the second convention of the Synod, in 1848, Walther said: "It is possible that we are all more or less stirred with anxious concern when we reflect that our deliberations may prove futile, since according to our synodical Constitution we have merely advisory powers, merely the power of the Word and of moral suasion. Our Constitu-

tion does not permit us to issue decrees, to proclaim ordinances and laws, and to hand down legal decisions enjoining upon our congregations certain actions and compelling them to submit. Our Constitution does not create us a sort of consistory, or supreme court, set up above our congregations. It leaves to the congregations the most perfect liberty in all things, the Word of God, faith and love alone excepted. According to our Constitution we are not above but within our congregations, and at their side as aids. Does this arrangement, now, deprive us of all possibility to exert a thorough and salutary influence upon our congregations? Have we, by adopting a Constitution such as ours, made ourselves a mere shadow of a synod? Shall we not, in a mutual relation such as we have entered into, weary ourselves with labors that may easily prove utterly lost because nobody is compelled to submit to our resolutions?" Walther negatives all these queries emphatically, and then goes on to show: "Why we should, and can, carry on the work of the Lord cheerfully, although we have no other authority than that of the Word of God." He shows that Christ has given to His ministers no other power than that of the Word, and that this is amply sufficient for the upbuilding of the Church. He says: "When the minister is given only the power of the Word, however, that power in its full compass; when the congregation hearing the Word of Christ from its minister receives it as the Word of God, then the proper relation exists between the pastor and the congregation. Then the pastor serves the congregation, not as a hireling, but as an ambassador of the Most High, not as a servant of men, but as a servant of Christ, and teaches, warns, reproves in Christ's stead. Just where these conditions prevail, the apostolic injunction is properly heeded: 'Obey them that have the rule over you, and submit yourselves.' The more clearly a congregation perceives that the man who presides over its affairs in the Lord desires nothing but that the congregation should yield obedience to Christ and His Word, the more it becomes convinced that the pastor does not wish to domineer, but himself

jealously guards the liberty of the congregation; the more ready it will be to listen to his salutary counsels, even in matters that God has left optional. . . . This same prospect of being able to exert a wholesome influence our synodical body has, provided it does not seek to accomplish anything except by the power of the Word. True, we expect conflicts because of this position of ours, but they will not be such humiliating conflicts about trifles as usually arise from disputes regarding human ordinances, but they will be holy conflicts, in defense of the Word of God, and of the honor and the kingdom of God. And the more our congregations come to see that we do not mean to exercise any other power than the divine power of the Word, which saves all who believe it, the more they will become accessible to our counsels. Those who do not love the Word will, indeed, turn from us; but those who love the Word will regard communion with us as a comforting refuge. When they have freely adopted our resolutions, they will not bear them as a foreign yoke that has been laid upon them, but they will esteem them a blessed and gracious expression of brotherly love, and will maintain, champion, and defend them as their own."

The Saxon emigrants and their later associates had come out of the German state-churches. They found conditions prevailing in America which entirely eliminated the jurisdiction of the State from the affairs of the Church. It was these conditions that had attracted them to this country in the first place. They rejoiced in the separation of Church and State, which is a covenanted article of the American Constitution.

They defended this principle of true statecraft from the view-point of Scripture. Walther has frequently in his writings sketched the distinct character and functions of the Church and the State. He regards the authority of the State as temporal, corporal, visible, external, that of the Church as internal, spiritual, invisible. Earthly, or political, citizenship must be indiscriminately extended to the evil and the good, to Chris-

tians as well as non-Christians, to believers as well as to unbelievers. But church-membership can be consistently granted only to those who hear and believe the Word of the Good Shepherd. The aim of the State is to secure for its citizens conditions of peace and prosperity, and to protect them in their temporal interests and possessions. The aim of the Church is to reconcile men with their God, secure them against sin, death, devil, and hell, and save them eternally. The rule by which the State is guided in its actions is reason and common sense; that of the Church is the written revelation of God. The State makes laws to meet existing conditions; the Church makes no laws, but merely reiterates and applies the eternal laws of God. The State punishes acts that are evil outright; the Church places its censure also on the evil disposition of the heart. The State permits everything that is conducive to its own interests; the Church permits only what God has sanctioned or left optional. The State exacts obedience on the ground of the authority vested in it; the Church demands obedience only on the authority of Christ. The State employs force and coercive means to accomplish its ends; the Church never employs force. The State has for its component parts those who are in authority and exercise the functions of government, and those who are subject to the powers that be; in the Church there is no such distinction between a governing class and one that is governed. Jesus said to His disciples: "Ye know that the princes of the Gentiles exercise dominion, and they that are great exercise authority; but it shall not be so among you."

Because of these essential differences, Walther held, with the Bible and the Augsburg Confession, that State and Church must not be commingled. We Christians, who hold citizenship both in the State and the Church, must accord to each its due, rendering unto Caesar the things that are Caesar's, and unto God the things that are God's. Walther held that the State cannot, and must not, be governed according to the principles of the Church, nor the Church according to the principles of the State.

As a practical result of this teaching, Walther opposed two evil tendencies which have in every age wrecked either the Church, or the State, or both. On the one hand, he held that the Church must never seek to gain its ends by the aid of the State, so that the State virtually becomes a subordinate functionary of the Church, and the leaders of the Church act not only as guides in the spiritual, but also in the temporal affairs of their flocks, and are not content with being simply pastors, but seek to obtain political influence, and become statesmen and politicians. This evil, which is known under the name of Papocaesarism, Walther fought with resolute spirit. On the other hand, Walther held that the Church must never suffer itself to become a political fixture, by which the State carries its purposes into effect. Christian pastors must not make policemen, sheriffs, prosecuting attorneys of themselves, nor claim recognition and support from the State on the ground of their being churchmen. Walther warned also against this evil, which is known as Caesaropapism, in many of his public utterances.

In view of the dangers with which the democratic institutions of our American Republic are threatened from both the directions aforementioned, we may say that Walther has placed our whole country under obligation by his able and consistent defense of the principle of the separation of Church and State. Walther loved America and her liberties, and often spoke of our government in words of high praise. "Our government," he said on one occasion, "is really what the prophet Isaiah said a government should be, a nursing mother of the Church. For our government, as its office requires, powerfully protects us against every form of external violence, against the bloodthirstiness of Antichrist and his henchmen, and against the murderous spirit of the atheists of these last sad days of apostasy."

It goes without saying that Walther's persistent opposition to any effort by which it was sought to erect a human authority within and above the Church, and his maintaining to the last legitimate conclusion the sovereignty of the Christian congrega-

tion, caused much strife. We do not regret this strife. No great and good cause in this world ever came to be accepted without conflict.

We have been warned that we must not deify Walther. We assure every one that we are fully aware of Walther's human frailties and shortcomings. We know that he did not think of himself except as a poor sinner, always in need of the forgiving and sanctifying grace of God. We have little interest in the mere man Walther. We honor, however, at this centenary, the principles for which he contended. These principles we mean, by the help of God, to maintain after him.

Walther is now removed from the strife of tongues and from the toil and worry of the Church militant. While he was with us, he was a tower of strength. Let us make his deeds commemorate him by making them an illustrious model for our own work, and thus let us perpetuate his work in ours. His memory shall remain green among us as long as there shall be found among us men who appreciate the religious, scriptural, the confessional, Lutheran, position occupied by the great American Lutheran, Carl Ferdinand Wilhelm Walther.

ADDRESS AT THE WALTHER ANNIVERSARY.

We have met to-day to praise God for a great gift to our Church, by commemorating the life and work of a Lutheran pilgrim father, a great theologian, a leader and organizer of the Church, and a true American.

From the days of our childhood, we have heard and learned, spoken and sung, about those pilgrim fathers who, three centuries ago, fled from religious oppression and landed on the shores of New England, there to serve God according to the dictates of their conscience.

Three fourths of a century ago, a similar band of pilgrims landed at New Orleans and, amid similar hardships, sought a new home in this land of freedom, escaping from religious op-

pression and persecution, looking for the same liberty to edify themselves and worship God without interference from any civil authority, — the fathers of your synod, among them a young man less than thirty years old: Carl Ferdinand Wilhelm Walther.

In a short time, this young man was to become the leader, the spiritual father, of those pilgrim fathers.

You know their history. In the new home, new oppression and tyranny, worse than the persecutions by the government of the old Fatherland, were their lot. The man at the head, on whom they looked as their "bishop," attempted to bind the colonists to obey his dictates as divine even beyond and contrary to the Word of God, robbing them of that freedom of conscience vouchsafed to all believers by the evangel of God.

However, by the strong hand of God, who bringeth to light the things that are hidden in darkness, the hierarchy of Stephan was overthrown. But what, now, was to take its place? The pilgrims, Walther with them, were sorely puzzled and troubled. "What is our position before God? Are we still His children? still Christians? Lutherans? still a Church of God? Have we a rightful ministry amongst us?" These and similar questions arose. But the pilgrims went to the fountain of all divine truth. Walther came to the front, and, with convincing clearness, gave answer to those questions from the Word of God, at the same time showing that the testimony of the Lutheran Church and its confessions is in full accord with that Word.

The great theologian had been developed. His early training had been such that he was a master in clearness of diction. And his own spiritual experience made his words a personal testimony to what he expounded as divine truth.

Clearly and convincingly he showed that the grace of God in Christ Jesus, and that alone, is our salvation and comfort; that on it only our faith may and must rest, and never, not in the least part, on any man or any thing we can do. He showed that the Bible, because it is the Word of God and the only message of God to mankind, is and must be the supreme

authority deciding all questions of faith and Christian living; that the teachings of the Bible are for all time the settled truth of God; that doctrines, theories, evolutions of dogmas, church laws, and constitutions made by bishops, synods, general assemblies, ecclesiastical councils going beyond that Word are only human, and can never rightfully be of binding authority over our conscience. He brought out that truth of the Bible and the Augsburg Confession, that "the Church is the congregation of saints and true believers," that, therefore, every local congregation gathering about the Word and sacraments is truly God's Church, having authority over all its spiritual and temporal affairs, especially that, to call and install its own ministers and preachers; that Christians as such have no lord over them, and no mediator before God, but Christ.

These and other forgotten truths Walther again brought forward, taught, and defended them to the end of his days, thus proving himself a great theologian in the best sense of that title: a man taught of God and able to teach and convince others.

But there were others besides Walther. I shall only mention some of the fathers of your own Missouri Synod. It would be an injustice to the memory of such names as Fuerbringer, Brohm, Buenger, Loeber, Keyl, Wyneken, Guenther, Schaller, and others, to call Walther, without restriction, the greatest theologian, *the* theologian of the nineteenth century.

What made his life so important, gave him that prominent place in the history of the Lutheran Church in our country, and must make his memory especially precious to true Lutherans, was, that God not only made him a great theologian, giving him a clear knowledge of divine truth, and not only placed him as a teacher for his own small flock, but set him to be a leader and organizer in the Church at large, a champion of Lutheran doctrine and practice, whose voice was heard throughout the land, a victorious defender of the faith delivered to the saints.

There was a Lutheran Church in this country before Wal-

ther's time. Its beginnings reach back to the days of the very first settlements. Exactly a century ahead of Walther, the patriarch Heinrich Melchior Muehlenberg had gathered the scattered Lutherans in the East, strengthened, taught, organized, and defended them, and had become a tower of strength for the Lutheran Church of the Colonies.

But the War of the Revolution, the so-called age of reason, the influence of European rationalism, the neglect of sound doctrine, of carefully training ministers and teachers for the Church, of thorough indoctrination of the rising generations, the adoption of "new methods" considered better than the old and plain teaching and preaching of God's Word,—all these had wrought sad havoc in the Lutheran Church of the United States. With the exception of a few, scattered men and settlements, the Church was Lutheran in name only.

And here the great life-work of Walther was to be done. His church at St. Louis, to which he had recently been called, helped him to start a periodical which was to expound and defend Lutheran doctrine, and it became the means of rallying faithful Lutherans beyond the confines of St. Louis; of arousing Lutheran consciousness in the hearts of those bearing this honored name throughout the country; of strengthening the weak; of showing what genuine Lutheranism is and stands for. When that great, truly evangelical missionary Wyneken at Baltimore received the first copy, he exclaimed, "Thank God! There are still some Lutherans in America." New hopes for our Church were kindled. The night of rationalism, indifference, and weakness was passing, and a new day dawned.

Through the medium of Walther's publications, men who desired to remain true to the Lutheran Confessions became acquainted with each other. They met. They strengthened one another. And others followed their example. You know the result: a strong, self-conscious Lutheran Church in the United States gathered in your own and other synods.

And Walther was a chief and most energetic organizer and builder for the future of the Church. The colleges and

seminaries for training our own ministers and teachers; the system of Christian schools for our children, looking to the future, so that the coming generations may be both good citizens and loyal, intelligent members and lovers of their Church; the efficient handling of the problems of home missions; the publication of Lutheran books and periodicals, including that splendid and only American edition of Luther's complete works, were largely brought about through Walther's untiring zeal and the inspiring testimony of his tongue and pen.

Time does not permit me to enlarge on these points, or to speak about what our older brethren who knew Walther personally tell us of his ability as a public speaker; of his personal fervor, which communicated his enthusiasm to his pupils, students, and hearers; of his kindliness and humility joined with decisiveness and determination to uphold the truth of God and maintain His glory amongst men.

I shall only, and very briefly, add one point which often is, but ought not to be, forgotten. Walther, while his influence gradually grew world-wide, was a true, enthusiastic, patriotic American. Indeed, he was not born in our country. As stated at the beginning, he came here a stranger and a pilgrim like the pilgrim fathers of Massachusetts. But he understood what those New England fathers did not understand. We sing of this "sweet land of liberty" as the "land of the pilgrims' pride." Alas, those older pilgrims did not know what a land of real liberty is. They set up a form of government under the laws of which every citizen was to believe and practice religion and live according to *their* views. The same persecution they had escaped from they made others feel.

It was different with Walther. His and his fellow pilgrims' protest was that no civil government should have any authority to interfere in religious and ecclesiastical affairs. And he prized our country above all in the world because of the religious liberty guaranteed to its citizens. He called this the golden crown of all our liberties, the brightest star in the banner of our country. Read his fourth of July oration pub-

lished in one of the collections of his addresses, and you cannot but be inflamed with a holy fire of true patriotism and love for our country. Walther may have made mistakes according to the views of some of us; but he had become a true American of the best type.

We hear much in these days about great Americans and great German-Americans; the names of some of them are known to everybody. Most of those men are only results; but men like Walther are moving causes. Those men represent ripe fruits of patriotism which our nation enjoys; but the deep roots from which the fruit-bearing trees grow are, though hardly noticed by the multitude, in the hearts of such men as understand and fully appreciate what God in His goodness has given our country as His best gift: religious freedom.

Hence we all have just cause to celebrate this day, both as Lutherans and as Americans. And I wish to state at this point that I have been instructed by unanimous vote of the Milwaukee Conference of the Wisconsin Synod to say to you, our brethren in the faith, that we rejoice with you. We thank God with you that He gave to the Church the services of such a man as Walther was, a staunch Lutheran, a spiritual leader and builder, a true American.

And now, as we look to the future, we can see two possibilities. One is, that we forget to appreciate the heritage of our Lutheran fathers, and become indifferent toward the peculiarly precious gifts bestowed on our Church by the mercy of God; that we gradually lose the way of truth in the maze of unbelief, false doctrine, and religious indifference abroad in our land and time, becoming like a ship without compass and rudder, deprived of our identity and distinctive character as the Church of the Reformation, at last swallowed up by the powers of darkness. The other possibility is, that we continue in the Word of Truth, in the living faith in, and strict adherence to the doctrine of, the grace of God,—a free Church proclaiming the truth in a free country, a growing blessing to this beloved land of ours.

Briefly, the one possibility is, that we forget, the other, that we remember, the benefits God bestowed on us by giving our Church such men as Walther.

My brethren, it is for us to say, — and God grant according to His grace that we all, young and old, rich and poor, laymen and ministers, answer aright, — What shall the future be?

Milwaukee, October 22, 1911.

C. GAUSEWITZ.

THE HIERARCHY.

In pagan Rome democracy was turned into a monarchy.

Christ said: "Ye know that the rulers of the nations lord it over them. Not so shall it be among you," Matt. 20, 20—28. And so the first churches were pure democracies; they were congregationalists. But the papal church duplicated in its own organization the aristocracy and monarchy of the world, and therewith prepared a home for the despotic spirit within the edifice dedicated to democracy. And an institution will constantly evoke the spirit that fits it. The Catholic Church, by its organization, tends to keep alive the despotic spirit of decadent Roman civilization in which it originated. The revolution was due partly to the ambition and lust for power inherent in human nature, but mainly to the assimilating influence of secular institutions. (Hatch, *Organization of the Early Christian Churches*.) The churches, step by step, copied the forms of organization prevalent about them. (Harnack, *Contemp. Review*, Dec., 1904.) The centralization of church power in the clergy and the bishop in the third century took place simultaneously with a centralization of power in the organization of the empire. (Schiller, *Roem. Kaiserzeit*, I, 911 ff.) The Church poured its organization into the molds furnished by imperial Rome, and when the mold was broken and crumbled away, the Church in its system of government stood erect as an ecclesiastical duplicate of the empire. (Rauschenbusch, *Christianity and the Social Crisis*, pp. 190—192.)

A diocese was a political division of several provinces ruled by a prefect; the Church adopted the name and thing, and had a patriarch rule several provinces. (*R. E.*³, III, 247; V, 402.)

MARIOLATRY.

In Babylon the One Great Invisible God was "to be worshiped through silence alone;" he was elbowed out by the Mother and Child, and the worship of them spread into many countries. In Egypt they were known as Isis and Osiris, in India, as Isi and Iswara; in Asia, as Cybele and Deoius; in Greece, as Ceres with the babe, or as Irene with Plutus; in Rome, as Fortuna and Jupiter the Boy. Even the Jews at one time worshiped this "Queen of Heaven," Jer. 44, 15—17.

This paganism crept into Romanism. Instead of being cast out, her name only was changed to the Virgin Mary and her Child, and she was worshiped with the same idolatrous feeling by professing Christians as formerly by open pagans. As a result, at Nicaea, in 325, the Melchite section from Egypt "held that there were three persons in the Trinity, the Father, the Virgin Mary, and Messiah, their Son."

Toward the end of the fourth century "Priestesses of Mary" arose and gave her the worship of Demeter Kalligeneia, a festival of seven days with processions of decorated wagons, flowers in the hand, and wheaten cakes in honor of the virgin mother.

Bishop Epiphanius of Constantia opposed this divine honor given to a woman; so did Bishop Nestorius of Constantinople; St. Augustine warned the people that "nothing created is to be worshiped by man."

In spite of these protests this idolatry spread. In Rome, Mary was given the temple of the Bona Dea, in Katania that of Ceres, in Syracuse that of Minerva, etc., and she was called Bona Dea.

Since the fifth century they celebrated the Annunciation of Mary and the Purification of Mary, since the seventh cen-

ture the Assumption of Mary, and Gelasius, in 687, ordered a splendid procession.

In 1854, by Pius IX, the holy Virgin Mary was declared immaculately conceived, just as in pagan Rome Proserpina, the daughter of Ceres, was "the holy virgin," not only free from actual sin, but "pure in essence and immaculately conceived."

In Lisbon, "To the virgin *goddess* of Loretto, the Italian race, devoted to her *divinity*, have dedicated this temple." Liguori says: "Mary so loved the world as to give her only-begotten Son for us." "The Blessed Virgin had to be raised to a sort of equality with the Divine Persons." Cardinal Manning heartily recommends this book to his people for their devotions.

In the "Paradisus Sponsi et Sponsae," the author of "Pancarpium Marianum" addresses Mary, "Thy beloved Son did sacrifice His flesh; thou thy soul—yea, both body and soul." Mary a greater savior than the Savior! Really the only savior—for Pope Gregory calls her "Our greatest hope; yea, the sole ground of our hope." And Pius X lately called her "conredemptrix," co-redeemer.

Like the Bona Dea, or like Venus, Mary helps at childbirth and in curing fevers. In Rome is a church bearing the name Santa Maria Febrifuga. In Paris, Notre Dame de Lorette looks after the interests of a section of the *demimonde*. In the Campagna and the Abruzzi she protects the bandits.

Madonna, My Lady, was the title of the pagan goddess Cybele, and Madonna is the title of the papal goddess Mary. March 25, the pagan festival day of Cybele, became the papal festival "Lady Day" of the Virgin Mary. The pagan "Queen of heaven" and "Star of the sea" is none other than the papal "Queen of heaven" and "Star of the sea." As the pagan goddess has blue eyes and golden hair and a fair complexion, is "gold-enthroned" and "crowned with stars," so the papal goddess. (Hislop.)

As the heathen had a curious custom of abusing the Bona Dea, so the modern popish heathen also abuse the Virgin Mary. Cardinal Bellarmine writes: What a multitude of Catholics there are "who say the Virgin is the mother of our Lord, yet do not fear blasphemously to call her whore" (*meretricem*). (B. Willard-Archer.)

The worship of the Egyptian Isis, the "mother of God," was fashionable and widespread among the pagan Romans under the earlier emperors; under the papal Romans she is worshiped as the Madonna, the ruling figure of Roman Catholicism. (Chamberlain, *Foundations*, II, 28, quoting Flinders Petrie.)

SAINTS.

The Hindus affirm that "God is one without a second." They add that the One has manifested himself in millions of forms. In addition to these divine beings, saints and heroes have been raised to a position of demigods, to whom worship is rendered equal to that of the gods themselves. This is justified on the ground that their prayers will be helpful. Afraid to go to the Divine Being direct, they try to interest these friends at court on their behalf. As a practical result the One is neglected, and the saints are worshiped.

The practice of raising the spirits of the departed into demigods was frequent in Europe before the Christian age. Whilst the greater gods were common to Rome and other nations, each district had its own local deities. To these were added the *manes*, the spirits, of their ancestors. Later on the emperors, dead and living, were placed among the gods. Apuleius says: "There are certain middle divinities between high heaven and this nether earth by whom the prayers and merits of men are carried up to the gods and their favors down to us."

Though the Bible says: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve," the Church of Rome teaches: "The saints, reigning together with Christ, offer to God their prayers for men; and it is good and useful to invoke them with supplications."

As a practical result, God is neglected, and the saints are worshiped. In the Cathedral of Canterbury was a shrine of Jesus Christ, another of the Virgin Mary, and another of Thomas-a-Becket. On a certain day, when the offerings were taken out, St. Thomas' box contained £100; the Virgin's, £10; the Savior's — none!

In the Cathedral of Lucca is an altar to "Christo liberatori ac Deis Tutelaribus" — To Christ, the Deliverer, and to the Guardian Deities. The very words used by the heathen are here used by the papists.

The hymn addressed to St. Rosalia, the protectress of Palermo, is almost identical in spirit with what was commonly sung to heathen guardians of cities.

The Pantheon, built for all the gods and the deified Caesars, was dedicated to St. Mary and all the martyrs by Boniface IV, in 607. Gregory IV made November 1 the festival of all saints, and Hadrian, in 880, began to canonize the saints, since 1159 the exclusive privilege of the Pope.

The heathen venerated the ashes of their heroes, but the Christians did it so much more that the heathen disparaged the Christians as "Cineraries."

Leo the Great speaks of Christians in Rome who first worshiped the rising sun, doing homage to the pagan Apollo, before going to the basilica of St. Peter. Eusebius of Caesarea justified the worship of saints by quoting Hesiod, a pagan poet, and Plato, a pagan philosopher.

Theodoret boldly said the Lord had raised the martyrs to the place of the heathen gods.

The Emperor Julian and Libanius scoffed at Christians for worshipping, not one living God, but many dead men.

Tertullian said as early as about 200: "I see no difference between the opinion they have of their saints and that which the Gentiles have of their *divi*." Augustine lets a heathen ask, "Wherefore must we forsake gods which the Christians themselves worship with us?"

The worship of the papal saints was introduced to overcome the pagan saints. Gregorius Thaumaturgos did so; Cyrill of Alexandria overcame Isis with the aid of Cyrill and John; Gregory of Tours relates that a bishop of Gaul introduced the cult of Hilary of Poitiers to drive out some old pagan cult.

Westropp and Wake, in their "Ancient Symbol Worship," say: "Dionysius, the god of the mysteries, reappears as St. Denys in France, St. Liberius, St. Eleutherius, and St. Bacchus; there is also a St. Mithra; and even Satan, prince of shadows, is revered as St. Satur and St. Swithin. The holy virgin Astraea or Astarte, whose return was announced by Vergil in the days of Augustus, as introducing a new golden age, now under her old designation of Blessed Virgin and Queen of Heaven, receives homage as 'the one whose sole divinity the whole orb of the earth venerates.' The Mother and Child, the latter adorned with the nimbus of the ancient sun-gods, are now the objects of veneration as much as were Ceres and Bacchus, or Isis and Horus, in the mysteries. Nuns abounded alike in Christian and Buddhist countries, as they did formerly in Isis-worshipping Egypt."

If you have a fever, you pray to Petronilla; if a sore throat, to Blasius; if toothache, to Apollonia; if gall-stones, to Liborius. In order to protect your sheep, you pray to Wendelin; your geese, to Gallus; your horses, to Leonard; your pigs, to Eulogius. Aloysius is the patron saint of students, St. Catherine of scholars and preachers. Formerly Apollo helped in fevers; now St. Sebastian does that work.

St. Cecilia is the patron of musicians; St. Luke, of artists; St. Peter, of fish dealers; Noah, of winegrowers; St. Crispus, of cobblers; St. Theodorus takes the place of Romulus in healing the sick; Saints Cosmas and Damianus are the successors of Aesculapius. St. Anna, Mary's mother, helps at childbirth; St. Anthony helps to find lost articles, and cures certain an inflammation of the skin; St. Lucia cures eye troubles; St. Guthrac cures toothache. In Brittany, St. Erbot

cured the mange. In Saragossa St. Martin looked after domestic animals, which were driven three times around in the church at half a *real* per animal! St. Florian is good against fire; Rochus, against the pest; Isidor, for agriculture; Wendelin, for sheep; Leonard, for cattle; Apollonia, for toothache.

John Nepomuk is worshiped, though he never existed; but that is a minor matter.

Seymour, in his "Evenings with the Romanists," says under Constantine many merely changed "the names of Jupiter to Peter, or Juno to Mary, still worshiping their old divinities under new names, and even retaining old images that were baptized with Christian names. This is apparent in the writings of those times, and was thought a measure of wisdom, a stroke of profound policy, as tending to produce a uniformity of religion among the unthinking masses. The invocations of Juno have been transferred to Mary; the prayers to Mercury have been transferred to Paul. We see not how the substitution of the names of Damian or Cosmo, for those of Mercury or Apollo, or how the substitution of the names of Lucy or Cecelia, for those of Minerva or Diana, can alter the idolatrous character of the practice. In some instances they have not even changed the names, and Romulus and Remus are still worshiped in Italy, under the more modern names of St. Romulo and St. Remugio. . . . Even Bacchus is not without his votaries, under the ecclesiastical name of St. Bacco. The principle and practice of papal Rome are identical with the principle and practice of pagan Rome."

SAINTHOOD.

The Eremites of Egypt, the Essenes and Therapeutae retired from the world and all useful work into caves; vowed chastity, poverty, and obedience; dressed in skins or coarsest cloth; scourged themselves with whips; spent much time in silence; went from house to house with sacks on their backs, begging bread, wine, and all kinds of food. Precisely the same customs prevail in India and Siam.

The priests of Isis whipped themselves. Seneca says of this custom in pagan Rome: "If there be any gods that desire to be worshiped after this manner, they do not deserve to be worshiped at all, since the very worst of tyrants, though they have sometimes torn and tormented people, yet have never commanded men to torture themselves."

The flogging was so severe as to draw blood, which was caught up in the palms and, with shouting of prayers, was held up to the deity.

Minucius Felix says about 220: "You pour out your blood before your god, you invoke him by the gaping of your wounds. Who sees not that they who do these things are mad?"

Yet the Romish Church adopted also this insanity.

Polydorus Vergil writes: "Those whom you see in the processions walking in order, with faces covered, their shoulders torn, while they scourge themselves with whips, like rueful penitents, have simply copied the ancient Romans, who, when they celebrated the feast called Lupercalia, marched thus masked and naked through the streets, their shoulders lacerated with whips. And if we must go farther to seek the origin of this verberation, I will affirm it to be derived from the Egyptians, who, as Herodotus tells us, used to sacrifice a cow to the great devil (Isis), and while the offering was burning, beat themselves with rods."

The last public appearance of the Flagellants took place in Spain, in 1820.

A large realistic picture of the Flagellants by Carl Marr may be seen in the Milwaukee Auditorium.

Julius Caesar, it is said, crawled up to the Capitol on his knees to avert an evil omen; the same is said of the Emperor Claudius. Juvenal speaks of a woman seeking forgiveness of sins on this wise: "She will break the ice and go into the river in the depth of winter, dip herself three times in the Tiber at early dawn, and then, naked and shivering, crawl on her bleeding knees over the whole extent of the Campus Martius."

St. Jerome declares, with a thrill of admiration, that he had seen a monk, who, for thirty years, had lived on a small portion of barley bread and muddy water; another, who lived in a hole, and never ate more than five figs for his daily repast; a third, who cut his hair only on Easter Sunday, who never washed his clothes, who never changed his tunic till it fell to pieces, who starved himself till his eyes grew dim, and his skin like a pumice stone, and whose merits, shown by his austerities, Homer himself would be unable to recount.

St. Simeon Stylites carried this madness in misery to the limit; he began by being tied to a pillar till the cords cut his flesh and caused it to rot; he ended by standing on a 60-foot high pillar for thirty years, exposed to every change of climate, always swaying his body in prayer. For centuries bishops held up this craziness as a model to be imitated.

MONKS.

The Buddhist monasticism, especially in Thibet, with its vows of celibacy, poverty, and obedience, its common meals, readings, and various pious exercises, bears such a remarkable resemblance to that of the Roman Catholic Church that Roman missionaries thought it could be only explained as a diabolical imitation. But the original always precedes the caricature. The Pythagoreans were a kind of monastic society. Plato is at the bottom of Gnostic and Manichean asceticism, and influenced Origin and the Alexandrian school.

In heathen Rome the chief gods had their "monks," who lived in "convents," took certain "vows," called each other "brother," etc. Of these the Diales and Vestals were wealthy; the others were such great beggars that their number had to be limited "as they impoverish families and teach superstition," as Cicero writes. Apuleius, in "The Golden Ass," speaks with equal contempt of their lazy greed.

As in pagan Rome, so in papal Rome.

Satan had his devoted widows, and his virgin priestesses, and should not Christ have the like? So Tertullian thought.

Clemens Alexandrinus, in "Stromata," Bk. III, says the Church borrowed the institute of religious celibacy from the heathen worship; but he calls it a characteristic of Antichrist to forbid marriage. Would men be holier than the Lord, and reprove the apostles? (F. Taylor, *Ancient Christianity*, pp. 138. 166.)

Ruffner and many others think heathenism the source of monasticism. Calvin and many others see in monasticism an apostasy from apostolic Christianity plainly foretold by Paul in 1 Tim. 4, 3.

Jovinian, Helvidius, and Vigilantius vigorously opposed the introduction of monasticism.

Polydore Vergil, an Italian bishop of Bath and Wells, a learned antiquary, writes in the 16th century: "There were among the ancients companies of people who, under the pretext of religion, strolled from province to province, extorting money and other things; they carried with them images of their *divi*, or saints, persuading the simple folk that they would be propitious to those that gave something and kissed the image. And there is at this time a set of cheats, enemies of work, the more inwardly depraved as they endeavor to show outward sanctity, perfect imitators of the goddess' priests, who, with fraudulent piety, calling themselves the servants of all the saints, fully trained to all sorts of imposture, go rambling about the towns and villages, begging of the simple countrymen, some for the building of a church, some for clothes or food for the poor, others for the redemption of captives, some again for the bringing up of foundling children. By these means they get from one a sheep, from another wool, a lamb, from others a hen, eggs, bacon, and from another cheese or flax, etc. And the better to deceive, they draw from a box something they say is the relic of a saint or an apostle's signature, or a letter worn out with age and dirty with much handling, and to whomsoever gives them something they offer these things to kiss, promising for their gifts eternal life." (Lib. VII, c. 6. B. W.-A., p. 143.)

Pachomius was a monk of Serapis in Egypt, and later became a Christian and the founder of the cloister.

Tertullian (160—240) says in his "Apology" (XLII): "We are not Indian Brahmins or Gymnosophists, dwellers in woods, or exiles from life. . . . We sojourn with you in the world."

The "De Singularitate Clericorum," ascribed to Cyprian, illustrates the general dissatisfaction occasioned by the proposal for monastic insulation.

NUNS.

In Scandinavia the priestesses of Freya were generally king's daughters who watched the sacred fire and were bound to perpetual virginity. In Peru they had such nuns, who were buried alive if detected in violating their vow of chastity. In Athens there were virgins maintained at public expense, who were bound to single life. In pagan Rome the Vestal virgins tended the sacred fire, and they were buried alive if found unchaste.

Papal Rome introduced these nuns from pagan Rome.

Prescott "is astonished to find so close a resemblance between the institutions of the American Indian, the ancient Roman, and the modern Catholic." (*Peru*, I, p. 103.)

VESTMENTS.

From the descriptions given by several heathen authors and from the picture tablets in the Museum at Pompeii, we can see what kind of vestments were used in the pagan temple-worship. And we can see that the clothing of the Romish priest, the alb, amict, stole, and maniple, are taken direct from the heathen.

The cowl of the heathen begging monks was used as an aid to deception to impart to the beggar's face an air of child-like simplicity, as Jerome, the Christian, and Apuleius, the heathen novelist, both point out. Twelve centuries later Cardinal Bellarmine wrote: "The cowl sets forth the infantile

simplicity to which the monks desire [pretend] to return." (R. E.³, X, p. 526; VII, p. 552.)

Westropp and Wake, in their "Ancient Symbol Worship," say: "The priestly vestments are like those formerly used in the worship of Saturn and Cybele: the Phrygian cap, the pallium, the stole, and the alb. The whole Pantheon has been exhausted, from the Indus, Euphrates, and the Nile, to supply symbolic adornment for the apostles' successors."

As many pagans loved to be buried in the sacred vestments of their holy priests in order to have a safe passage to heaven, so the papal Romanists. In "Piers the Ploughman," if you only pay money,

"St. Francis himself shall fold thee in his cope,
And present thee to the Trinity, and pray for thy sins."

For the same superstition King John of England was buried in a monk's cowl, and many others also.

THE TONSURE.

In Egypt the priests of Isis and of Serapis shaved their heads. Pachomius, the founder of convents, lived in a temple of Serapis before his conversion. This pagan tonsure was adopted by the monks and nuns of Egypt and Syria, as Jerome writes. It was adopted by the Roman clergy at the end of the fifth century. The catacombs and the mosaics prove that it was unknown in earlier days, though Rome teaches officially that Peter introduced it as a symbol of Christ's crown of thorns and of the royal dignity of the priesthood. (R. E.³, XIX, p. 836. Hislop, p. 323.)

On Lev. 21, 5, William Tyndale comments: "Of the heathen priests, then, our prelates took the example of their bald pates." (Pat. Smyth, p. 99.)

SPITTLE.

John James Blunt, in his "Vestiges of Ancient Manners," says: "In administering the rite of baptism, the priest, among other ceremonies, moistens a napkin with his own saliva, and then touches with it the eyes and nose of the child, accom-

panying the action by the word *Ephphatha*. It was with a similar rite that Roman infants received their names on the *Dies Lustricus*."

Perseus says:—

"Lo! from his little crib the grandam hoar,
Or aunt, well versed in superstitious lore,
Snatches the babe; in lustral spittle dips
Her middle finger, and anoints the lips
And forehead." *Satire*, II, 31.

In his *Natural History* Pliny gives many strange uses to which spittle is put.

THE NIMBUS.

The Brahmins, Buddhists, Slavs, and especially the Greeks and Romans, used the nimbus, as Vergil calls it, to set forth the excellence and dignity of their gods, heroes, and emperors.

This halo was introduced in the fourth century by Christian artists. (R. E.³, VII, p. 559.)

Vergil describes Juno as "nimbo succincta."

THE MONOGRAM.

The *chi-rho* is found in an inscription of the Egyptian goddess Isis and on Egyptian and Greek coins. (R. E.³, XIII, p. 368.)

The common Egyptian symbol of the god Horus became the monogram of Christ—✠. (Chamberlain, II, p. 29.)

Constantine placed it in his banner, on his helmet, and on the shields of his soldiers.

ORIENTATION.

Theophilus Gale, in his "Court of the Gentiles," says: "Another piece of pagan demonolatry was their ceremony of bowing and worshiping towards the East. For the pagans universally worshiped the sun as their supreme God. . . . And do not Antichrist and his sons exactly follow this pagan ceremony?"

Leo the Great rebukes the Romans for first worshiping Apollo, the rising sun, and then going to church.

INCENSE.

The old heathen cult of Rome used incense to expel evil spirits and to please the good spirits. Many Christians were put to death for refusing to throw even a grain of incense into the fire. Bishop Marcellus of Rome confessed being bribed to do so, he was deposed.

This heathen superstition was introduced into Romanism by Leo I, 440—461; Gregory the Great in 600 gave it binding force in an official manner.

SACRAMENT OF MARRIAGE.

In pagan Rome marriage was a religious sacrament; in papal Rome marriage is a religious sacrament. "The Pontificate in this as in so much else being directly based on old Roman pontifical law and proving itself the last official representative of heathendom." (Chamberlain, *Foundations*, I, p. 164.)

The two crowns, the two rings, and the veil were taken over from paganism.

CANDLES.

Herodotus says the Egyptians first introduced the use of lamps in worship. Rollin writes: "A festival surnamed the Feast of Lights was solemnized at Sais. All persons throughout all Egypt, who did not go to Sais, were obliged to illuminate their windows."

Apuleius speaks of the priests in surplices, with wax-candles in their hands, etc. Before joining battle with Constantine, Licinius offered sacrifices to his gods, "lighting up wax-tapers" before them, hinting strongly he would do so no more unless they gave him victory.

So strikingly was this a part of pagan worship that Lactantius in the fourth century taunts the pagan Romans: "They light up candles to God as if He lived in the dark, . . . offering lamps to the Author and Giver of Light." But in time this pagan Romanism crept into papal Romanism.

Candles were forbidden by the 34th canon of the Synod of Elvira (305 or 306) and by the Code of Theodosius. Vigi-

lantius says: "We almost see the ceremonial of the Gentiles introduced into the churches under pretense of religion; piles of candles lighted while the sun is still shining." Cardinal Baronius says: "Many neophytes brought the custom from paganism of lighting wax-candles upon tombs." In 396, Bishop Paulinus of Nola gloried in the use of lights.

Dr. Geikie, in his "Life and Words of Christ," says: "Helios, the sun, was the great object of worship, and so deep-rooted was this idolatry that the early Christian missionaries knew no other way of overthrowing it than by changing it into the name of Elias, and turning the temples into churches dedicated to him."

The Spanish priest Vigilantius, of the fourth century, says: "O ye that would imitate the outward splendor of the heathen illuminations! God has no need of your lights."

The second Council of Nicaea, in 787, sanctioned these wax-candles and lamps before the images of the saints, Mary, and Christ, and there they burn to-day, as they burned in the national temple at Delphi, in the temple of Athene Polias, in that of the Arcadian Pan, etc.

IMAGES.

Numa forbade to the Romans the worship of any image of god, man, or beast; yet 100 years B. C., T. Varro bewailed the prevalent image-worship as degrading and of evil influence.

Though God plainly forbids such worship of images, the Pope plainly commands this heathen superstition. The Creed of Pope Pius IV says: "I most firmly assert that the images of Christ, of the Ever-Virgin Mother of God, and of other saints are to be had and retained, and that due honor and veneration are to be rendered to them." And what, pray, is the due honor and veneration?

St. Thomas Aquinas, the official Doctor of the Church, makes answer as follows: "Since Christ is to be worshiped with the worship of *latreia*, it follows that His image is to be also

adored with the worship of *latreia*." (*Latreia* is the highest kind of worship due only to God Himself.)

When the early Christians attacked the heathen for their worship of images, the heathen pleaded that images are "laymen's books," just as the Romanists do now when attacked by Protestants.

Augustine complains of the many adorers of images. The Council of Elvira forbade images in the churches.

In 726, Emperor Leo, the Isaurian, feeling keenly the reproach of Jew and Saracen that the Christian temples were crowded with images more than at the bloom-time of paganism, and fearing that these images hindered the conversion of those nations, ordered the removal from the churches of all pictures, save those of Christ on the cross. The Ecumenical Council of 754, with 338 bishops, said Satan had intruded this idolatry into Christian worship.

Charles the Great derided papal idolatry to Pope Hadrian I: "A painter makes two pictures of women; none would know which was meant for Venus, which for Mary, unless he signed them. When he has done so, one will be degraded and shunned, the other placed in honor, and ye will worship it."

Bishop Catharinus of Minorea said at the Council of Trent: "It is most detestable that at this time there should be in churches and chapels pictures so lascivious that one may see plainly the most shameful parts of the body, which nature prompts to conceal. These are more fit to excite the carnal desires than the devotion of the most mortified flesh."

Troubled by the Pope's sanction of idolatry, Emperor Ferdinand, in 1564, wrote George Witzel and George Cassander, fervent Catholics, on the subject. Cassander replied: "The worship of images and statues has come to great excess among us, . . . for now ours have come not short of the utmost excess of folly that the heathen fell into, whether in making of images, the adorning them, or in paying supreme worship to them."

A Romanist writes: "It is true that the use of these signs

(images) becomes dangerous. Formerly God was obliged to forbid it to the Jews; the Christians, however, thought they might without risk imitate their predecessors, the heathen. Serenus, Bishop of Marseilles, in order to preserve the new converts from the guilt of idolatry, destroyed the images in his diocese. But St. Gregory, the Pope, ordered them to be restored, considering that pastoral instruction would correct the grossest of popular errors."

The magnificent image of Jupiter Capitolinus in one hand held the thunder, in the other a javelin. He was covered with a purple robe similar to that of the Emperor. This Jupiter, it is said, was turned into St. Peter, and this statue is clothed in full pontifical dress, rich with gold and gems, and presented for the worship of the faithful, who kiss his toe, everybody, from the Pope down, just as the mouth and chin of the bronze Hercules in Agrigentum was worn away by kisses, as Cicero tells us. Angelo's marble statue of Christ in Sopra Minerva, in Rome, had to be protected with metal sheathing, so that the kisses of the people might not wear away the marble. The Virgin in S. Agostino and elsewhere had to be protected in like manner.

Vergil writes:—

The weeping statues did the wars foretell,
And holy sweat from brazen idols fell.

Lucan writes:—

Tears shed by gods, our country's patrons,
And sweat from Lares, told the city's woes.

When, in the consulship of Appius Claudius, Publius Crassus was slain in battle, Apollo's statue at Cumæ shed tears for four days. In Rome was a figure of Christ that wept so freely that its face had to be wiped, and a figure of Mary was so tearful that it was called S. Maria del Piantu.

The Juno of the Veii nodded and spoke. Psellus tells us "statues laughed." In 1864, an image of Mary in Ara Coeli rolled her eyes, which brought many worshipers and offerings.

In 1867, an image of Mary winked at a man, and Pope Pius IX at once offered indulgences to all contributing to buy her a crown.

As Hercules left his footprints in the rocks, so the Romans show the footprints of Christ in a stone at the church of "Quo Vadis."

On the death of Germanicus, the Romans were so augry that they stoned the images; and Augustus took revenge on Neptune for the loss of his fleet by refusing to allow Neptune's image to be carried in the procession to the games. It still happens that Catholics punish the images when the saints have not done as was expected.

The image of Hercules at Erythrae healed blindness; the image of Artemis cured cough, etc. Just so the saints to-day.

As in paganism the images were bathed and dressed, so in Romanism. The Duke and Duchess of Montpensier, in September, 1852, presented "the Virgin with a magnificent dress of tissue of gold, with white lace and a silver crown." About the same time the dissolute Queen of Spain gave her dresses and jewels to the "Queen of Heaven."

Paganism gave special veneration to the "achiropoiita," images not made with human hands, as the Palladium, the statue of Pallas at Athens, which came fully finished direct from heaven, and the polished shield, which Minerva in broad daylight sent from heaven to Numa. Romanism gives special veneration to such "achiropoiita," *e. g.*, the face of Christ on the handkerchief of Veronica in St. Peter's; the Madonna at the head of the Scala Santa, near the Lateran; the picture of Abar.

Even the arrangement of images in rows around the temple, the most highly prized standing alone in the most conspicuous place, has been slavishly copied from paganism. Nay, even the priest, decked in robes apparently after the very pattern of those worn by the priests of ancient Rome, and attended like them, by a boy in white, swings his pot of incense and fills the fane with fumes just as the heathen in Homer's time.

Cassander stated to the German emperor at the Reformation: "This worship exhibited to God through images and statues, even the most prudent of the pagans held to be not sufficiently chaste and suitable to God, but invented by superstitious men," and goes on to argue that if pagans felt this, how much more ought Christians condemn the custom.

SHRINES.

In India the source of the Ganges is a holy place; also Allahabad, where two branches unite; also Benares, where the great god has his favorite earthly home; also Saugor Island, where river and sea meet. Bathing here is an act of merit, a set-off against offenses. The people want to be free from the penalty of sin, not from the love and power of sin.

Seeing the image of the god at Puri, the visitor gets salvation.

At other shrines the blind, the dumb, the lame, the leper, the epileptic are cured from their bodily ailments.

Gaya, in North India, is visited by many to do good to their dead ones, no matter whether dead recently or long ago.

In old Rome people went to the shrine of Ceres for a good harvest; to the shrine of Neptune for a good sea voyage; to the shrine of Pluto to help their friends from hell.

Though Christ told the woman of Samaria at Jacob's well: "The hour cometh when ye shall neither in this mountain, nor yet in Jerusalem worship the Father," the Romanists have introduced the heathen superstition of especially holy places and shrines where forgiveness of sins may be obtained.

Augustine, Chrysostom, Gregory of Nyssa, and even Jerome protested against the new thing:

Jerome writes, Epistle 46, that pilgrims went to Palestine from Gaul, Britain, Armenia, Persia, India, Ethiopia, Egypt, Pontus, Cappadocia, Mesopotamia, etc.

After his Gallie victories, Julius Caesar on his knees crawled up the hundred and twenty-four steps to the top of the

Capitoline Hill; just so Charles the Great on his knees crawled up the steps to St. Peter's and received years of indulgence for every step; just so, to get years of indulgence for every step, Luther on his knees crawled up the twenty-eight steps of the Scala Santa, the stairs on which Christ went to Pilate's court, "than which there is no holier place on earth."

On the Capitoline Hill stood the temple of Romulus with the bronze she-wolf, and the people brought their sick children to be cured by touching it. On the same site stands the Church of St. Teodoro, and the people still bring their sick children to be healed by the touch.

Two pagans, who slept in the temple of Saints Cosmas and Damian in Rome had to be informed by the saints themselves that this was not a temple of Castor and Pollux, which it formerly had been.

As at Thyrea the sick were borne to the tomb of Polemocrates, grandson of Esculapius, so the papal people carried their sick to the tombs of the martyrs.

Long ago Horace ridiculed a miracle wholly analogous to that of St. Januarius—periodical trickery, then perpetrated by the priests of Gnatia, near Naples.

As the oracle of Delphi translated the bones of Arcas, son of the nymph Callisto, from Maenala to Mantinea, so angels carried the house of Mary from Nazareth to San Loreto.

In the Sanctuary of Pompeii whosoever hears a mass at the altar of St. Joseph obtains plenary indulgence, and the liberation of a soul from purgatory.

If you view the Holy Coat at Treves, you get an indulgence of seven years, which you may even transfer to a soul in purgatory.

Greek and Roman authors make frequent mention of votive gifts, presents promised the gods for deliverance from danger, etc.

This heathen custom was introduced into popish worship.

When the mail brought the news to Paris of MacMahon's defeated army, wives, sisters, and lovers presented their gifts to Our Lady of Victory, and the church was lined with marble tablets 8×4 with this and similar inscriptions, "Honor to Our Lady for her merciful delivery."

The Greek Madonna and child in S. Agostino in Rome is covered with gold, and gems, and jewelry, the grateful gifts of those who have been cured there.

As the great god of the Hindus is vastly more gracious in his favorite city of Benares than elsewhere, so the Virgin Mary is much more gracious at certain shrines than elsewhere.

In 1846, Our Lady of Salette appeared to Melanie, and priest Berthier took up the matter, and soon a lucrative business sprang up there.

But later Our Lady of Lourdes, near Pau, outstripped her rival of La Salette.

A gentleman connected with the management said, "It is all up with Our Lady of Salette; she of Lourdes has flanked her (*l'a flanquée*)."

MEALS FOR THE DEAD.

The old heathen placed food and drink on the graves of their departed, and also celebrated the day of their death with banquets.

This pagan custom crept into Romanism. Augustine's mother Monica brought bread and unmixed wine to the graves of the saints in Milan, as it had been the custom in Africa. Augustine fought the celebration on the ninth day as a pagan custom. Gluttony, drunkenness, adultery, fights, were indulged in on these occasions. Wild scenes were daily witnessed even in St. Peter's at Rome in the time of Augustine. (N. Mueller, *Koimeterien*, R. E.³, 10, 831.)

In Wilkinson's "Egyptians" we read: "The priest induced the people to expend large sums on funeral rites; and many who had barely sufficient to obtain the necessities of life

were anxious to save something for the expenses of their death. . . . Numerous demands were made upon the estate of the deceased for the celebration of prayer and other services for the soul. The ceremonies consisted of a sacrifice. . . . Incense and libation were also presented; and a prayer was sometimes read. . . . Indeed, they continued to be administered at intervals, as long as the family paid for their performance." Just like the papists.

CHARMS.

In India charms are worn to protect people from snakes and disease; wives wear them to secure children; jealous ones, to retain a husband's love. Rice is placed on a child's tongue for good luck. A drop of water from the sacred Ganges or a grain of consecrated rice is given at death to cleanse the soul from sin and secure a good passage to heaven.

In Thibet the ashes of holy priests are worn as a charm.

Vergil says: "Charms have the power to draw the truant moon from heaven. Circe, by charms, transformed the trusty band of Ulysses. Crushed by the force of charms, the cold snake lies dead in the meadow."

Though the Bible forbids all superstition, this piece of paganism crept into Romanism, especially at the time of Constantine, in the fourth century.

Bingham's "Antiquities" says: "There was one sort of enchantment which many ignorant and superstitious Christians, out of the remains of heathen error, much affected; that was the use of charms and amulets and spells to cure disease, or avert dangers or mischiefs, both from themselves and the fruits of the earth. For Constantine had allowed the heathen, in the beginning of his reformation, for some time, not only to consult the augurs in public, but also to use charms by way of remedy for bodily distempers, and to prevent storms of rain and hail from injuring the ripe fruits, as appears from that very law, where he condemns the other sort of magic that tended to do mischief to be punished with death."

In the fourth century the clergy were forbidden to sell charms, in the eighth century the people were forbidden to wear them; yet their use is almost universal among the papists.

Pope Gregory XIV wore an image of St. Philip Neri which, he believed, had saved his life during an earthquake at Beneventura.

Pope Urban V sent his emperor a charm with the following verses:—

Thunder it chases,
Sin it effaces,
From fire it saves
And flood when it raves.
Sudden death shuns it,
Devils revere it,
Enemies fear it, etc.

Charles V died with a candle from the shrine of Our Lady at Montserrat in his hand and with the picture of Our Lady at the head of the bed.

At the Battle of Sedgmoor the Duke of Monmouth was protected by a charm around his neck. When the French Prince Imperial fell pierced by a Zulu spear, he was wearing a medal of the Virgin. This the Zulus feared to touch, for fear the charm might transfer the owner's bad luck to them.

The Spanish bull-fighters usually wear charms, and it is not uncommon to find a silver heart of the Virgin round the necks of Italian banditti.

Pope Pius X permitted the Catholic society ladies who wear the fashionable low-necked dresses to wear their charms elsewhere than around their necks.

The consecrated host has been used as a love charm by a neglected wife, to render bees fruitful, to drive away caterpillars, as a cure for blindness. Amaliri of Metz says when a wicked man was to be buried, the earth refused to receive his body. St. Benedict gave a wafer to place on the corpse, and the trouble was all over. (Joh. Ficker, *Amulett*, R. E.³, I, 467—476.)

CELIBACY.

When the worship of Cybele, the Babylonian goddess, was introduced into pagan Rome, it came with its celibate priesthood. Several of the Roman orders vowed celibacy, the Vestals also chastity.

Though the Bible calls forbidding to marry the "doctrine of devils," papal Rome forced the celibacy of pagan Rome on her priests.

About 180, Bishop Dionysius of Corinth begged a colleague "not to depart from Gospel teaching" by trying to enforce celibacy. In 325, Spanish bishops wished to enforce priestly celibacy at Nicaea, but the unwed Paphnutius opposed it, and it was rejected by a large majority. But Pope Siricius enforced clerical celibacy because "to please God" was a clerical obligation. Gregory VII did likewise, for "the Church cannot be independent of lay influence unless priests be without wives."

The history of Thibet, China, and Japan, where priestly celibacy prevailed, testifies to the abominations that flowed from the system. The excesses of the celibate priests of Bacchus compelled the pagan Roman Senate to expel them from the republic. (Livy, Bk. 39, ch. 8. 18.)

When Paul V intended to suppress the licensed brothels of the Holy City, the papal Roman Senate opposed it on the ground that they were the only means of hindering the priests from seducing their wives and daughters. So says the Catholic historian De Thou. (Hislop, p. 322.)

In 1836, the births in Rome numbered 4373; 3160 were foundlings. (Seymour's *Evenings with Romanists*.)

As late as 1840 Gregory XVI was petitioned to abrogate the law against celibacy. But the Pope refused, slurring wedlock as "foedissimus."

Pope Pius II thought that though good reasons had been found for introducing celibacy, better ones might be found for ending it.

Milwaukee, Wis.

W. DALLMANN.

(To be concluded.)

THE PROOF TEXTS OF THE CATECHISM WITH A PRACTICAL COMMENTARY.

THE SECOND ARTICLE.

THE RESURRECTION OF CHRIST.

Rom. 1, 4: *Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead.*

“Spirit of holiness,” *πνεῦμα ἁγιοσύνης*, is a rare expression in the New Testament. Does it here designate the third person of the Trinity, the Holy Spirit? No. “Holy Spirit” would be expressed by *πνεῦμα ἅγιον*. Studiously, as it were, the apostle avoids this latter expression, and uses the designation “spirit of holiness,” to indicate that it is not to be understood of the Holy Spirit. — What, then, does “spirit of holiness” mean? Let us observe the text! “Christ was made of the seed of David *according to the flesh*,” κατὰ σάρκα. “According to the flesh” obviously means: according to His human nature. Christ was a descendant of David, and as such true man. But this same Christ also possessed a higher nature, a divine nature. This is expressed by κατὰ πνεῦμα, *according to the spirit*, according to His divine nature. (Cf. 1 Pet. 3, 18.) Since “according to the spirit” is in antithesis to “according to the flesh,” and “according to the flesh” means His *human nature*, “according to the spirit” can designate nothing else than His *divine nature*. This the antithesis demands. *Πνεῦμα* is *nomen essentiae*. John 4, 24; 2 Cor. 3, 17. Jesus Christ is true man and true God, the Son of God. — This divine nature is *πνεῦμα ἁγιοσύνης*, *spirit of holiness*: i. e., it is absolutely holy. And this holy divine nature of the Son of God permeates, fills, as it were, the human nature of the Son of David.

Now, says Paul, this Person, Jesus Christ, who was not only true man, a seed of David, but also true God, was *declared*, marked off, determined, to be such — God, Son of God. How?

"By the resurrection from the dead." The incontrovertible fact of His resurrection proves His divine Sonship beyond the shadow of a doubt. The studious change of the language should be noted: Christ was *made* of the seed of David, but He was *not* made, but only declared *to be* the Son of God. (See John 1, 1. 14.) — Christ was the Son of God before the foundation of the world, Col. 1, 15. In the state of humiliation He proved Himself to be the Son of God by His many miracles. Nowhere else, however, have we such conclusive evidence of His being what He claimed to be — Son of God — as in His resurrection from the dead. — The emphatic statement: "He was declared to be the *Son of God in power*" = *υἱὸς θεοῦ ἐν δυνάμει*, *i. e.*, the powerful, the almighty, the majestic Son of God, moreover, adds an important thought. In the state of humiliation Christ always was the mighty God, but He did not always appear as such; He did not always use His divine majesty and power, communicated to His human nature by virtue of the personal union; now, however, by and since His resurrection, He is declared to be Son of God *in power*; now, in the state of exaltation, He fully and constantly uses the divine majesty communicated to His human nature also according to this His human nature.

John 2, 19: *Destroy this temple, and in three days I will raise it up.*

One day the Jews demanded a special sign of Christ as a proof for His Messiahship. "*Destroy this temple,*" said He, meaning *His body*, v. 21, "*and in three days I will raise it up.*" What a stupendous assertion to make! For ages and ages generations had come and gone, but from the grave not a single person had returned. And here stands this man Jesus before the Jews and says: "You will kill me, but I shall return from the grave, and I shall rise by my own power. I am the Conqueror of death." What happens? He was crucified, dead, and buried, but on the third day, according to His prediction, He rose again. He spoke truly when He

said: I will raise my body up; He spoke truly when He said on another occasion: "I have power to lay it (my life) down, and I have power to take it again," John 10, 18. None but God is the lord over death. Christ conquered death. He rose of *His own power*; Christ is God. —

But there is another truth in this passage pertinent to the matter in hand. The words, John 2, 19, are a prophecy. Christ prophesied His *death*: "Destroy this temple, my body." He foreknew what the Jews would do with His body: they would "destroy it" — kill Him; and He plainly tells them so. He prophesied concerning His *resurrection*: "In three days I will raise it up." Both prophecies came true. Christ is a true prophet; His doctrine is the truth. — The resurrection of Christ provides us with a solid foundation for our faith in the divinity of Christ, and gives us absolute assurance of the reliability of His doctrine.

1 Cor. 15, 17: *If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.*

The resurrection of Jesus Christ from the dead is the corner-stone of our Christian faith. Disprove it, and the Christian religion collapses. Sad, beyond expression sad, were our lot if Christ were not risen. St. Paul draws this gloomy picture: 1. "If Christ be not raised, *vain is your faith.*" *Vain*, *μαρα*, is put in an emphatic position. *μαρα* = vain, fruitless, hence without power and effect, futile. "Vain is your faith;" your faith has no ground on which to stand, no truth on which to rely. 2. "*Ye are yet in your sins.*" If Christ is not risen, reconciliation with God is not effected, His wrath abideth on you, you have no forgiveness of sin, you are not redeemed. 3. "*Then they also which are fallen asleep in Christ are perished.*" These deceased Christians died in the faith of Christ as their Savior; they believed their death to be but a sleep after which there would be a joyful awakening — but lo! if Christ be not raised, they were

deluded—they died without expiation of their sins and are accordingly lost, damned. Aye, indeed, “if in this life only we have hope in Christ, we are of all men most miserable. But,” the apostle proceeds, “now is Christ risen from the dead.” Hence it follows: 1. that our faith is not vain, not groundless, but rests upon a firm foundation; 2. that our sins are atoned for; 3. that when we fall asleep in Christ, we, too, shall rise and live with Him eternally.—Christ’s resurrection is proof positive for the completeness and the sufficiency of our redemption, and it gives us full assurance of the truth of His doctrine.

Rom. 4, 25: *Who (Christ) was delivered for our offenses, and was raised again for our justification.*

Christ was our Substitute. This well-known truth of Scriptures is obvious in our text also, if we but observe the pronouns “who—our.” The Just takes the place of the unjust, and the Just, Christ, “was delivered,” was given up, *viz.*, to death, *διὰ τὰ παραπτώματα ἡμῶν*, on account of our trespasses. The Just died for the unjust in order to expiate their trespasses. God delivered Him into death on account of our sins. Rom. 8, 32; Gal. 1, 3. And willingly “Christ gave Himself for us, that He might redeem us from all iniquity,” Tit. 2, 14. On the cross at Calvary our Substitute expired with the words on His lips: “It is finished.” Atonement for our sins was made. But the anxious question remained, “Will God accept this atonement?” A dead Savior can avail us nothing. Where is the proof that God is satisfied with the work of His Son? Triumphantly Christ rises from the grave on the third day. *“He was raised for our justification.”* Here is proof, positive proof, that His death had been accepted as an expiation for our sins. In order to justify us, God raised Christ from the dead. We look to Calvary and we know: “Christ was delivered for our offenses.” We look into the empty grave of Christ and are assured: “He was raised for our justification.” God the Father has accepted the sacrifice of His Son for the reconciliation of the world.

John 14, 19: *"Because I live, ye shall live also."*

John 11, 25, 26: *I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.*

In a little Christian family, in the small village at Bethany, there is deep sorrow. Martha and Mary mourn over the death of their brother Lazarus. Jesus comes that way, and in the course of the conversation He consoles Martha by saying: "Thy brother shall rise again." Martha believes that. She says: "I know he shall rise again in the resurrection at the last day." Then Jesus utters the mighty words of our text. In the fullness of emphasis he says: "*I am*" — *Ἐγώ εἰμι* — "*the Resurrection,*" and hence the whole power to effect it is mine. In me the resurrection is absolutely certain. I am "*the Life.*" I have immortality, imperishable, unchanging life, in myself (John 1, 4), and can impart it to others, so that they need not and cannot die. "*He that believeth in me, though he were dead, yet shall he live.*" Belief in me, faith in me, so intimately unites the believer with me that as certainly as I live the believer shall also live. — John 14, 19: "*Because I live, ye shall live also.*" True, the Christians, too, must die. But in the light of Scripture, what is temporal death for the Christians? A sleep. Says Paul: "If we believe that Jesus died and rose again, even so *them* also *which sleep in Jesus* will God bring with Him," 1 Thess. 4, 14. And Jesus says: "Verily, verily, I say unto you, If a man keep my saying, *he shall never see death,*" John 8, 51. The bitterness of death the Christian will not taste. Death to him is but a sleep after which there is a blissful awakening. Death has been swallowed up of life. Temporal death of Christians is so little to be looked upon as death that Christ says: "*And whosoever liveth and believeth in me shall never die.*" Temporal death to the Christians is but an entrance to eternal life. — Thus the resurrection of Christ from the dead makes us absolutely certain of a blessed life beyond the grave.

CHRIST'S ASCENSION.

Ps. 68, 18: *Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men, yea, for the rebellious also.*

Forty days after His resurrection, Christ ascended into heaven visibly, according to His human nature, as narrated in the Gospels and the Acts. In the night when He was betrayed, He said to His disciples: "In my Father's house are many mansions. . . . I go to prepare a place *for you*," John 14, 3. Christ ascended into heaven *for us, for our benefit*. Hence this doctrine, too, is full of strong consolation for His servants. —This His ascension was foretold in the Old Testament. Ps. 68 is a Messianic psalm. Paul quotes it Eph. 4, 8 as speaking of Christ. Christ is the Lord Jehovah extolled in the psalm. After a long and fierce warfare with His enemies, Christ remains the Victor. His and our enemies have been overcome. The work of redemption being completed, He "*ascended on high*," *i. e.*, into heaven. He despoiled principalities and powers, Col. 2, 15; He "*led captivity captive*," He "*led away captives*" (S. A. V.), *i. e.*, Satan and all his hellish cohorts, making a show of them openly in a triumphal procession. Our enemies are vanquished. Not only that. This exalted Christ who ascended into heaven has not only "*led away captives*," but He also "*received gifts for men*," or rather, He "*received gifts among men*," that is to say, the "*men*" are the gifts, "*men*" he has received; men, who are now His own, believe in Him and serve Him. He "*received gifts among men so that rebellious also dwell with the Lord God*." (Stoeckhardt.) The Standard American Version translates thus, the sense remaining essentially the same as the one here given: "Thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them." *Rebellious*, too, *i. e.*, men who at one time opposed the Lord, turn to the Lord, lay down their rebel arms, and by His grace live with Him in His kingdom. To such rebellious people whom the Lord draws to Himself belong the heathen, such as

the Ethiopians and the Egyptians, of whom the psalm speaks. (Cf. Stoeckhardt, *Epheserbrief*; p. 190.)

Eph. 4, 10: *He that descended is the same also that ascended far above all heavens, that He might fill all things.*

St. Paul, quoting Ps. 68, 18, goes on to say: "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Then follows our text. "*He that descended,*" the very same, just He, and no one else, He precisely, "*is the same also that ascended.*" His ascent corresponds to His descent. "*He that descended*" — whither did He descend? "Into the lower parts of the earth," says v. 9. This is a fitting description of His *descensio ad inferos*. (Cf. 1 Pet. 3, 19.) As Victor He descended into hell. Having descended into the *utmost depth*, He, after a brief sojourn here on earth, ascended to the *utmost height*; He "*ascended far above all heavens,*" above all created heavens, to sit at the right hand of God the Father, Eph. 1, 20. The purpose of His ascension the apostle expresses thus: "*that He might fill all things.*" After His exaltation and ascension Christ fills "all things" with His efficacious presence, also according to His glorified human nature, and from this omnipresence flows His special gracious presence with His Church, as the apostle shows further on.

John 12, 26: *Where I am, there shall also my servant be.*

Speaking of His approaching death, Jesus had said: "The hour" decreed in the eternal counsel "is come that the Son of Man should be glorified." By His passion and death, through which He must pass, He was to enter into the glory of the Father. Pursuing this thought, He thinks of His own. "*Where I am*" in this my kingdom, "*there shall also my servant be.*" Christ and His servants shall be together always. He has ascended to prepare a place for us.

Springfield, Ill.

LOUIS WESSEL.

(To be continued.)

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo., announces the following publications:—

1. *DR. CONRAD DIETERICH'S INSTITUTIONES CATECHETICAE*, das ist, gruendliche Auslegung des Katechismus Dr. Martin Luthers in Frage und Antwort und mit Anmerkungen versehen. Aus dem Lateinischen uebersetzt von Dr. F. W. A. Notz. Second revised and enlarged edition. 526 pages. \$2.00.

Dieterich's *Catechetical Institutes* was first given to the Lutheran Church in the German language thirty-six years ago. But the Latin original had been a trusted and oft-employed source of information to our catechists and preachers of catechetical sermons two generations ago. A pastor's library did not seem complete without this book. For practical, not for doctrinal reasons (see THEOL. QUART., vol. X, p. 129 ff.), the Missouri Synod has substituted a simpler catechism for Dieterich's, which was formerly used exclusively throughout the Synod. This change has, no doubt, reduced the use of the *Institutes* by our pastors and teachers. Moreover, Mezger's *Entwuerfe* have supplied the wants of the Missouri catechist in a more direct and practical way. We do not consider it likely that the *Institutes* will recover the ground that has been lost because of the events noted before. Still we would speak a word of earnest commendation for the *Institutes*. Their depth and breadth of treatment, their calm, firm, and withal cheering presentation of the catechetical material, and their wealth of references to the literature of the Church *pro* and *con* of any controverted subject up to the age of Dieterich († March 22, 1639) is such that a painstaking, digestive study of this book will prepare a Lutheran catechist for life on any topic of the catechism of the Lutheran Church. The *Institutes* require study, severe study. They do not make catechising easy by offering ready outlines, but they stock the mind of the catechist with sound knowledge, and render him resourceful, independent and self-reliant. The task of mastering the *Institutes* has been amply repaid to hundreds of our brethren who have undertaken it. It has increased their theological solidity and compactness, and rendered their work in other pastoral pursuits easier.

2. A doctrinal paper showing "*That the Bible is God's Word, and being such, should be diligently used;*" read before the Oregon and Washington District of the Missouri Synod by Rev. J. A. Rimbach. 35 pages. 12 cts.

3. A doctrinal paper on "Interest in the Church," read before the Nebraska District of the Missouri Synod by *Rev. H. Schabacker*. 35 pages. 15 cts.

4. *PROCEEDINGS OF THE TWELFTH CONVENTION* of the Evangelical Lutheran Synod of Missouri and other States. A. D. 1911. 80 pages. 15 cts.

This is the Report of the last convention of the English Missouri Synod, and contains a doctrinal paper by Rev. M. Sommer on the Unity of the Christian Church (also published separately in pamphlet form, for 10 cts.) and a full account of the union of this Synod with the German Missouri Synod which was effected at this convention. Thus on a notable occasion in the history of our Church the truth set forth by the essayist of our English brethren at their last convention was given a happy emphasis by the brethren's action.

5. *VERHANDLUNGEN* der Deutschen Ev.-Luth. Synode von Missouri, Ohio u. a. St., versammelt als *Dreizehnte Delegatensynode* 1911. 212 pages. 45 cts.

This volume gives evidence of the strenuous days from May 10 to 20, when 631 delegates dispatched the ordinary and extraordinary business which accumulates within the Missouri Synod in the space of three years.

6. *AMERIKANISCHER KALENDER* fuer deutsche Lutheraner auf das Jahr 1912. 96 pages. 10 cts.

Appears for the first time in the handy size of its English companion. The names of the pastors and teachers of the former English Synod are merged in the German list of addresses, and in the geographical list the synodical affiliation of ministers is indicated.

7. *LUTHERAN ANNUAL* 1912. 96 pages. 10 cts.

The English Almanac of the Missouri Synod has come to stay, and with this issue, its third, has increased its reading matter to the size of the German almanac. In the Calendar part the columns for receipts and disbursements have been displaced by the customary astronomical tables, probably because the owner will derive more satisfaction from these. The remainder of the contents is a duplicate of those of the German almanac.

8. *KONJUGATIONSTABELLEN*. Von *August Crull*. 8 pages. 3 cts. Special prices in quantities.

These tables, reprinted from the author's *Lehrbuch der deutschen Sprache*, contain the three main auxiliary verbs and one paradigm

each for the strong and the weak conjugation of German verbs. Their usefulness for teachers of German is manifest.

9. *JUSTIFICATION*. An Essay read before Augustana E. L. Conference and published by its order. Second edition. 60 pages. 10 cts.

This is a mere reprint of a publication that appeared fifteen years ago. It would have been revised in places as regards orthography and style, had the author known that a second edition was being prepared.

10. *MEMORIAL SKETCH* of Dr. C. F. W. Walther. For the Children of our Schools. 16 pages. 5 cts.

This excellent rendition of Wegener's German pamphlet has done good service during our late centennial celebration of the birth of Dr. Walther.

11. *OUR CHURCH*. A Program for the Festival of the Reformation. To be rendered in a Children's Service. 16 pages. 5 cts.

We regret to have to announce this meritorious publication *post festum*. It differs from previous publications of its kind in the catechetical portions. These are not given in the form of ready-made questions and answers, but their place is merely indicated in the program, and a connected historical account is given at the end, which teachers and pupils are to study, and from which each is to prepare his own questions or answers.

12. *DER HEILAND, MEIN ERLOESER*. Weihnachtsliturgie. Katechese fuer den Christabend. Dargeboten von W. C. Rein. 15 pages. 5 cts.

13. *CONCORDIA SUNDAY-SCHOOL CLASS BOOK*. 6 cts.

Contains space for 24 pupils for one, or for 12 pupils for two years.

14. *CONCORDIA PUBLISHING HOUSE: KATALOG 1911—1912*. 408 pages. Gratis on application.

This bulky book-list evidences the healthy growth of our synodical book concern. It has grown since last year by 24 pages. The additions are largely in the department of foreign publication.—In the list of home publications we notice, with regret, that Walther's edition of Baier's Compend has disappeared. This work deserves republication in an up-to-date edition as regards the antitheses.

15. *CONCORDIA BIBLE CLASS. — CONCORDIA-BIBEL-KLASSE.* Vol. I, No. 1, January, 1912. 18 pages. Published monthly. Each 40 cts. per annum.

This publication represents the culmination of the system of Sunday-school lessons issued by our Concordia Press since a year ago. The system leads up to the direct and immediate study of the Bible. In the last grade of this system the Bible itself becomes the text-book, and the lesson help, more than at any previous stage, recedes to the background to assume the function of an experienced guide in a beautiful landscape, or art gallery, or machine shop, who whispers his directions into your ear, telling you where to look and what to observe, but allowing the panorama before you or silently work its effect upon the mind. This feature is strongly and deservedly emphasized by the author of *Concordia Bible Class*, Prof. Menges, who insists that each section in this monthly should be read by the pupil in his own Bible, and that the Lesson should be studied only after this duty has been conscientiously performed. The character of the material offered in these Lessons is such as not to draw attention away from the Bible itself, but to actually open up to view the striking contents of the Word, thus aiding in the fulfillment of the ancient prayer of ardent Bible-students: "Open Thou mine eyes, that I may behold wondrous things out of Thy Law!" A double device has been adopted for achieving this effect: first, the Bible text which forms the lesson is printed in italics, with brief paraphrastic remarks interpolated in ordinary type, after the fashion of the *Wesley Bible*; secondly, illuminating notes, containing geographical, historical, archaeological but chiefly doctrinal explanations, and occasionally illustrations, are given at the foot of the page. Both the paraphrases and the annotations are clear, simple, and pointed, and their scope is entirely practical. The German original has been very acceptably reproduced in the English translation. It is a modest and unpretentious publication that is here offered, but it possesses high merit, and the valuable service which it is qualified to render to our young and old Bible students—may their tribe increase!—can easily be made permanent by having the monthly numbers of *Bible Class* bound whenever a book of the Bible has been completed. For the present the Gospel according to St. Matthew will be treated.—*Bible Class* breaks away from the eccentric system which prevails in the inferior departments. The Editorial Committee explains the reasons for this change in the Introductory Remarks. They are quite satisfactory. Highly as we, too, value the sequence of the times and seasons of the ecclesiastical year and of the pericopal system, we value a full, comprehensive,

and connected study of the Bible more, and we consider the sacrifice of the concentric idea really paltry in comparison with the greater results which may justly be expected from this mode of studying the Bible. After all, what are all lessons and helps and aids but efforts to introduce the Bible to the pupil? They lead, logically, pedagogically, theologically, to just such an effort as *Bible Class* represents. It is a glorious termination for any system if it takes its pupils directly to the Bible as its goal.

FOLLOW JESUS. By *William Dallmann*. Milwaukee: Northwestern Publishing House. 1911. 297 pages. \$1.00. Also to be had at Concordia Publishing House, St. Louis, Mo.

THE CONTAGION OF CHARACTER. Studies in Culture and Success. By *Newell Dwight Hillis*. Fleming H. Revell Co. 332 pages. \$1.20 net.

By the collocation of these two books, which happened to be sent us at the same time, there is no *ἐτεροζυγείν* indicated. They are merely a study in contrasts.

Rev. Dallmann's book is a Christian treatise on Christian ethics, written by a Christian for Christians. The non-Christian will have no use for this book, except as a literary product of no small merit. To the non-Christian, to the *ἄνθρωπος ψυχικός*, its spirited chapters, and terse paragraphs, and crisp sentences will be a vast conundrum; for he does not understand either the why or the wherefore of the appeals with which this book is ringing on every page. Yea, were he to imagine this book written for him, it would prove poison to him. But this book is manna for the *ἄνθρωπος πνευματικός*.—On the solid basis of that work which divine grace has accomplished in the sinner in the hour of his conversion, the author raises an abode of holiness, the dwelling-place during his earthly sojourn of the child of God. It is the mansion of the just man still imperfect. Its chambers are resplendent with the chaste beauty of the holy Christ; it is His voice that is heard everywhere in this house: "If ye love me, keep my commandments." No one can read this book without being impressed with the perception what a real, what an earnest thing Christianity is. Christianity has its contemplative side. The Christian is a searcher in the volume of the Book. He seeks to fill his mind with the facts of revelation. He meditates on the Law day and night. He digests what apostles and prophets have uttered. He revolves in his mind, weighs and ponders what is said concerning

the Son of God, and what the Son of God has spoken. In a word, the Christian wants to know, and know still better what he has known at first. But his pensive reveries are only one phase of his state of grace. The Christian also speaks, and witnesses, of the things which he knows. He maintains his ground against gainsayers. Believing, he cannot but speak and publish his God-wrought convictions. That is another phase of his state of grace. But the test of all his meditations and declarations, the indispensable complement of all his professions, is in his practice. "If ye know these things, happy are ye if ye do them;" "Be ye doers of the Word, and not hearers only,"—on this ultimate consequence of consistent Christian faith Rev. Dallmann's book insists with fervent zeal. It is a Pentecostal treatise on the foundation of the Easter evangel. — We have heard of the "propaganda of the deed." Skillful dialectics employed for the defense of the Christian religion are good as far as they go. Nor does the Christian apologist disdain all use of the power of oratory. He may speak with the tongue of men and angels. But he is sounding brass and a tinkling cymbal without that approbation which a truly Christlike conduct must and will wring from an unwilling world. The finest system of Christian apologetics, the most effective form which Christian missionary effort can assume, is Christian living and Christian dying. "Strengthened with all might, according to His glorious power," the Christian approaches his daily tasks in the Master's service, and convicts, or convinces his observers that it is good to be what he has become through Him who loved him and gave Himself for him. — We heartily commend Rev. Dallmann's book. We think that it is the best that he has written.

We have grouped our Milwaukee brother with the well-known New York divine. His book, too, treats of character. It is most ably written, of high literary excellency, abounding in apt illustrations which lead to ingenious applications. The entire book is pitched in a highly optimistic key, though it discusses the follies and the vices of the men of our day. There are glimpses in this book of the Christ, but they are not frequent nor distinct. It is a dim and distant Christ whose presence is vaguely felt in the author's brief sketches. Christ is not the prominent, conspicuous, ever present reality in the lives of the saints that the Epistles represent Him as being. Moreover, the full extent of human depravity, the universality and totality of connate corruption in man, is not recognized in these talks on virtuous living. They are sparkling with wit, full of dazzling contrasts, buoyant with hope, but one does not receive the impression that its lessons are inculcated on account of Christ, that the wise counsels which they offer are offered through Christ, with

Christ, for Christ. They will train a cultured rationalist rather than an obedient disciple of Jesus. The Christian will accept nearly all these lessons, but practice them for more exalted reasons.

DOGMATIK von A. Hoenecke. 10. Lieferung. Northwestern Publishing House, Milwaukee, Wis. 80 pages. 40 cts.

Dr. Hoenecke's *Dogmatik* has now progressed as far as the chapter on Soteriology. The present number completes the treatise on the Call of Grace, Illumination, Regeneration, Conversion, Repentance (incomplete). One third of this number is devoted to Conversion. The author exhibits the views of the older Lutheran dogmaticians on this subject, and adds his critical remarks. Modern Synergistic error in this department of dogmatics is also briefly sketched and refuted.

Johannes Herrmann of Zwickau, Saxony, announces the following publications, which may be ordered from Concordia Publishing House, St. Louis, Mo:—

1. Jul. Schnorr von Carolsfeld, *Das Leben unseres Heilandes*. 23 woodcuts with appropriate Bible texts. 10 cts.

2. Olga Burckhardt, *9 Christmas Postal Cards* with poetry. 20 cts.

3. Marg. Lenk, *Weihnachtsfeier*. 5 cts. — A pretty little tale for children.

4. Valerius Herberger, *Merkblatt fuer Taufpaten* und alle, die einer Taufhandlung beiwohnen oder sonst ihrer heiligen Taufe gedenken. 16 pages. 3 cts. — Valuable for sponsors at baptism.

5. O. Willkomm, *Was will aus dem Kindlein werden?* 32 pages. 10 cts. — An excellent tract for parents blessed with children.

6. O. Willkomm, *Licht von Oben*. Second Edition. 32 pages. 10 cts. — A tract full of wise counsel and strong comfort in the ills and sorrows of this present life.

7. *Der evangelisch-lutherische Hausfreund-Kalender 1912*. 28th year. 109 pages. 15 cts.

This well-known favorite in our circles opens up with a searching meditation on the confessional lukewarmness of Christians. The remainder of the reading matter is of the same high order as in former years.

8. *Dr. Martin Luthers Grosser Katechismus*. With Luther's portrait. 144 pages. 15 cts.

It was a capital thought to edit the Larger Catechism of Luther in this handy and attractive form. An actual literary want has thus been filled in a creditable manner.

9. *Lutherhefte*. Vorboten zum Reformations-Jubilaum 1917. No. 4: *Luthers Vorrede zum Roemerbrief*; No. 5—6: *Von der Freiheit eines Christenmenschen*; No. 7: *Vom Geheimnis der heiligen Dreieinigkeit*; No. 8: *Von Christi Person*; No. 9: *Vom Heiligen Geist*; No. 20: *Lutherworte ueber Mission*. 5 cts. a copy. Special prices in quantities.

These little tracts of sixteen pages each are reprints of the best things that Luther wrote. Such literature widely scattered would be the very best and effective effort to extend the faith for which Luther strove. The pamphlets will be gladly read by our laymen. The successive issues are consecutively numbered, so as to admit of ten issues being bound into one volume.

10. C. F. W. Walther, *Die Stimme unserer Kirche in der Frage von Kirche und Amt*. Jubilaeums-Ausgabe. 448 pages. \$1.25. Order from Concordia Publishing House, St. Louis, Mo.

This book has had a formative influence on the American Lutheran Church. It was sixty years old last June. At the time of its publication in Germany the Missouri Synod was a mere infant. When this book appeared, Lutheranism was inclined to consider the Missouri Synod the *enfant terrible* in the Lutheran family of the world. This book published, with childlike *naïveté*, things which leading Lutherans of the time treated as family secrets, buried a long time ago never to be resuscitated. It showed that the Lutherans of its day were misrepresenting the faith of the Lutheran Church on such vital and fundamental questions as these: What is the Church? and: Who are the people on this earth that are vested by Christ, primarily and directly, with all spiritual rights and privileges? There were Romanizing tendencies in the Lutheran Church of those days. This book brought about a *denouement* of the leading spirits in the Lutheran Church. The ill-informed Lutheranism of the day was paralleled with the well-informed Lutheranism of Luther, the Book of Concord, and the orthodox teachers of the Lutheran Church down to Hollarz. It was a bitter truth, though Walther administered it lovingly. But it was necessary that just this truth was told at the time. It checked the Lutheran Church in its downward career, sent it back along the old confessional, Scriptural paths, and therein inaugurated a new advance of confessional Lutheranism, at least in America. We have not the least desire to depreciate one iota the noble labors of American Lutherans who had toiled for the upbuilding of our Church in this country prior to Walther. We own every loyal son of our Church just as much as others who may claim a more direct relationship with them. But it simply was not given them

to speak the old truths in such a clear, courageous, and convincing manner, and at such a critical moment in the history of our Church as it was given to Walther. It was not absolutely necessary that Walther should be the man to speak these truths. Had he not spoken, God could have employed another. As it is, his book became the instrument and the occasion for a mighty and beneficial commotion in the American Lutheran Church. It brought on one of the decisive battles of Lutheranism. American Lutheran history would read entirely different to-day, had this book not appeared.

Walther felt the incongruity of the situation that wrested this book from him. He says in his "Introductory Remarks" to the first edition that it is odd that he should raise his feeble voice from the American backwoods on matters which could be far more ably and exhaustively treated by men who had access to the European libraries, and were in the closest touch with the literary geniuses of the age. Walther blushed to tell highly renowned men of his Church that the defects which they assumed in the teaching of the Lutheran Church regarding the Church and the ministry, were imaginary, fictitious; that the Lutheran Church had spoken her Bible mind on these topics with unequivocal precision and finality, from the day that it had started out to be a church. Walther felt uncomfortable having to prove to Lutherans that, as between them and himself, he was the Lutheran.

It is a spiritual delight now to look down the vista of six decades of intense Lutheran church-life, and observe the purifying, sobering, reconstructive effects which this book, "*Kirche und Amt*," has had. From an apology, as first intended, it grew into an unanswerable charge. Its immediate purpose was to vindicate a few preachers of the Missouri Synod who had been misrepresented by a few preachers of the Buffalo Synod. Its ultimate achievement was to introduce to the Lutheran Church a dear stranger—her own, real self. It was denounced as a destructive book, and it proved the most constructive publication put forth by an American Lutheran of the nineteenth century. For this book roused the Lutheran congregational consciousness, and opened the eyes of the Lutheran clergy to its true dignity and responsibility. The intelligent cooperation of Lutheran clergymen and laymen in their common cause, and, ulteriorly, the astonishing growth and progress of the American Lutheran Church during the last half of the nineteenth century, begin with this book. And this is no mere coincidence.

This book is sixty years old, its truths are as many hundreds of years old,—or shall we rather say, young? For books like these never grow old. The Church can never grow away from them, and

live. "Kirche und Amt" has a perpetual message. Its republication is not so much a compliment to past greatness as a service to present needs and a promise of successes still to come. All the lovers of our Lutheran Zion welcome this thoughtful souvenir of the Walther-year in our Church, and join in a vote of thanks to Mr. Herrmann for having made this latest, the fifth, edition of "Kirche und Amt" also in its external appearance a worthy commemorative volume.

THE BOOK OF CONCORD; or, The Symbolical Books of the Evangelical Lutheran Church. Translated from the Original Languages, with Analyses and an Exhaustive Index. Edited by *Henry Eyster Jacobs*, D. D., LL. D., S. T. D. Philadelphia: General Council Publication Board. 1911. 758 pages. \$1.50. Also to be had at Concordia Publishing House, St. Louis, Mo.

The "People's Edition" of the Book of Concord is, without question, the sensation of the American Lutheran book-market for 1911. The General Council, with the publication of this book, scores a distinct triumph. It has gladdened the heart of every lover of our English Lutheran Zion. We may say that there never was a time when it was made so easy and so pleasant for the English-speaking members of our Church to be well-informed and conscious Lutherans as since the publication of this astonishingly cheap and yet well-printed and tastefully bound English *Concordia*. The book is not a mere reprint from the two-volume edition of Dr. Jacobs. While this edition is, indeed, followed in the main, and even its plates have been used for the press-work, still the People's *Concordia* contains the Joint Committee's translation of the Augsburg Confession, and in the other confessions the editor has inserted emendations that were suggested to him by critics of his larger work and during his labors through twenty-nine years in the study and class-room.

It might seem natural, in one view, that the General Council, which has for several generations labored in the English field, should be the first to issue an English edition of the confessional writings of our Church. But this does not detract from the merit of the publication. We rejoice all the more because this publication hails from an English body, and because it comes from the General Council. It is an undertaking big with promise. We wish this book a hearty Godspeed, and cordially endorse the following sentiments in the Preface:

Upon the basis of all these Confessions the foundations of the Lutheran Church in America were laid. They were included not only in the Constitutions of many of the earlier congregations, but also in the

first Constitution of the Mother Synod. With the entrance of a period when the importance of this confessional position was not recognized, there came into our history retarding and disorganizing forces that threatened the very existence of our Church as it became anglicized, and that to the present day have greatly divided and confused it.

With a widespread and all but general return towards the confessional position of the Fathers, a period of new life and promise for our Church in America has begun. Upon the hearty acceptance of these Confessions in their historical sense, and their consistent application in the spirit of the Gospel to practice, the General Council, in common with others, offers a basis for the union of the entire Lutheran Church in America. The work in which she has so successfully cooperated in the preparation of a Common Service will not be complete until the agreement possible in such joint work is traced to a more thorough harmony in the faith than had been supposed, and its ultimate expression in agreement as to the terms of confessional statement.

But for the attainment of such end the Confessions must be readily accessible in the common language of the country, and should be found in the studies of all our pastors and in the homes and libraries of all our intelligent people. Even although our Church has never asked its laymen to subscribe to more than the Catechism, yet the importance of their acquaintance with all that, as members of Lutheran synods, they require their pastors to know and teach cannot be questioned.

The popular edition, here offered, fulfills the hope of the editor from the very beginning to have the Confessions published at such price that they may be scattered broadcast throughout all English-speaking lands, where there are confessors of the Lutheran faith—for Canada and Australia, for South Africa and India, for the West Indies and South America, as well as for the United States of America. Such edition will serve an important office in deepening and strengthening the faith of our people in drawing them together in the bonds of a common fellowship, and in enabling them to appreciate all the more highly their heritage. But beyond this, as the preceding edition was warmly welcomed by eminent representatives of other denominations because of much that they found in it encouraging them in their conflicts, so this edition will continue to a much wider circle than the Lutheran Church the testimony which our Fathers gave, and, while in many other religious bodies confessional lines have vanished and confessional obligations weakened, a standard is here raised around which millions in this Western world will rally. The attentive reader, whatever may be his antecedents, will see that the matters here treated are not antiquated or obsolescent, but enter most deeply into the issues of the hour.

AUGUSTANA-SYNODENS REFERAT. Femtioandra årsmoetets hallet i Duluth, Minn., den 14.—20. Juni 1911. Rock Island, Ill. Augustana Book Concerns Tryckeri. 392 pages.

The fifty-second convention of the Augustana Synod was attended by 231 delegates. In the President's Report we find the following: "The second point to which I wish to call the Synod's attention is the question regarding the instruction of our children and youths, and the injury which the state-schools are causing to Christianity by not confining themselves to their own domain. In all reports from conferences the opinion is expressed that the Sunday-school, while accomplishing much good, is nevertheless insufficient for a thorough

Christian training such as our children ought to receive. It is said that the Christian parochial school 'is not popular,' and most parents do not send their children to these schools. . . . It is considered sufficient if the children attend the public school, the Sunday-school, and catechetical instruction prior to confirmation. If our congregations are not to perish,—and that in the near future,—a radical change must soon be effected. Children and young people who do not from the beginning receive a thorough knowledge of Christianity, rarely become church-members, or if they do, it is merely *pro forma* and for a season, and they seldom manifest any interest in the church and spiritual affairs. Matters would not be quite so bad if the state schools, or public, or people's schools, the high-schools, and the universities would stay within the limits which the law has fixed for them, that is, if they would remain neutral in religious matters. But that is not the case. There is a general effort made to instill a certain view of God and the universe, and to build on this view a conception of morals which departs from the Biblical view of God and the universe, and from Christian ethics based on this view. Permit me to submit a portion of a lecture which was held by the Superintendent of the School for Mechanics and Arts (?) of the University of Minnesota on May 16. The speaker said amongst other things: 'There is a difference between sectarian and religious teaching. While the Church has been qualified for teaching dogmas, it has not, by doing this, given nourishment to the child's natural sense of religion. The teachers must change their method, and give them a religious education. By religious education I do not mean an education that is out of harmony with scientific principles. We must always bear in mind that there is a natural law in the spiritual world, and that the law of evolution makes its influence felt in religion just as well as in other things. The scientific standpoint is the only standpoint that we may occupy in regard to religion. The Church cannot furnish this nourishment, if it cannot, through evolution, reach a degree of unity enabling it to forget its dogmatic and particular teachings and promulgate a broad, scientific religion. But this is hardly to be expected. It remains for teachers to become leaders for the social and religious life of society, and to bring about in every child a new experience which will become a rational and scientific religion, permeated by faith, and which will afford us a look into the border-land of actual life where nothing is found that contradicts our own conception of nature's laws.' What do you think of this? This is not an exceptional utterance; for this view of religion is quite common in all state-schools and, as we perceive, is diametrically opposed to the Bible, the God of the Bible, and the Christian understanding.

This state of affairs is fraught with great danger, because most Reformed church-bodies in America shelter these same rationalistic views. And instead of becoming aroused in view of the danger and raising a prompt protest, they rejoice in view of the new state-religion. Here and there within the Lutheran Church men have begun to sound an alarm. And this is proper, for the danger is greater than most men believe. We must not become rationalists, though we have our dwellings and homes in America. And we know for a certainty that we have the civil law for our protection against any attempt to introduce a certain religion in our state-schools. Our own schools are in great danger. They are exposed to the danger of fraternizing more than is good for them with the state-schools and other schools, with men and views that are more or less rationalistic in their conception of religion. But since this, as is claimed, is in the interest of science and for the purpose of promoting universal enlightenment, people do not suspect any danger. If our educational institutions become infected with the prevailing rationalism, sound Lutheranism has no future in America. But I am assured that the Augustana Synod will engage in an honest fight for its faith and confession." (p. 31 f.) This appeal from the President drew a response from the Synod in the form of a resolution which was submitted in English as follows:

The Synod hereby expresses its firm conviction that the educational institutions of the State should confine themselves strictly within the limitations imposed upon them by the State, to the end that they may not in any manner or degree counteract the influence of the Christian home and the Church so far as religious instruction and practice is concerned, and that they may not disseminate doctrines subversive of the Christian religion. And furthermore be it

Resolved, That we as a Synod strongly protest against the introduction of dancing and theatrical performances in our public schools; and that a copy of these resolutions be forwarded to the State Superintendents of public instructions of the several states of our nation. (p. 39 f.)

It is good to fight for a non-religious state-school. But we may do this without omitting another duty, *viz.*, fighting for a religious church-school. — Augustana College at Rock Island, Ill., reported the dedication of the Denkmann Memorial Library on May 31. — \$21,200 were expended in one year for the support of missionaries in the home field. The Board of Missions was directed to safeguard Swedish interests in Cuba and Australia. — About \$44,000 were needed for the Synod's foreign missions in India, China, Persia, and Porto Rico. — Augustana Book Concern was instructed to issue a course of graded lessons for Sunday-schools to cover 14 years, from the fifth to the sixteenth. — An English Field Secretary was appointed. — The work of the Sabbath Observance Association was endorsed, and the

Association's support recommended. — President Taft's endeavors in behalf of the establishment of the world's peace were endorsed, and a greeting was sent to the President. — Greetings were exchanged with the United Norwegian Synod. — Dr. E. Norelius was elected *Praeses emeritus*; the new President is Dr. L. A. Johnston. — The following statistics for 1910 show the present status, and increase or decrease, as compared with the preceding year, of the Augustana Synod: Ministers, 625 (+ 14); congregations, 1145 (+ 21); church buildings, 1020 (+ 24); parsonages, 503 (+ 9); value of two preceding, \$9,325,334 (+ \$545,570); debt on same, \$1,225,102 (+ \$38,324); parishioners, 261,713 (+ 3,304), of these 172,239 (+ 5,256) are communicants; baptized: children of members, 4,957 (— 39); of non-members, 7,021 (+ 42); adults, 83 (— 42); confirmed, 7,965 (— 348); received: by letter, 6,819 (+ 761); on profession, 2,958 (+ 149); children, 4,577 (+ 701); removed: communicants, 5,532 (+ 202); children, 2,108 (— 62); deceased: communicants, 1,903 (+ 103); children, 626 (+ 38); dropped, 5,665 (— 278); excommunicated, 23 (+ 15); married: members, 1,449 (— 174); non-members, 3,117 (+ 226); buried, non-members, 3,120 (— 135); parochial schools, 3,361 (— 135)¹), with 573 (+ 14) teachers and 18,611 (+ 148) scholars; Sunday-schools: 9,309 (— 1) teachers and 73,084 (+ 1,416) scholars; contributions: to Synodical Treasury, \$4,122.72 (+ \$390.06); to Augustana College and Seminary, \$95,519.99 (+ \$54,803.07); to Home Missions, \$14,351.08 (+ \$1,216.30); to Foreign Missions, \$32,430.51 (+ \$9,026.73); to Immigrant Mission, \$3,776.76 (+ \$1,182.96); to Pension Fund, \$2,219.70 (— \$507.42); to Church Extension, \$4,415.95 (— \$742.61); to Deaconess Institute, \$479.94 (— \$41.19); to other charities, \$19,677.28 (+ \$7,998.11).

THE CHURCH THE BODY OF CHRIST. A Sermon Preached in Albany, September 27, 1910, before the Synod of New York of the Evangelical Lutheran Church, by *George U. Wenner*, President of the Synod. Lutheran Publication Society, 1424 Arch St., Philadelphia. 21 pages. 15 cts.

Dr. Wenner offers his testimony in behalf of the ancient doctrine of the *ecclesia una sancta catholica* which was reestablished in the Lutheran Church over and against the error of Rome, which makes the Church nothing but a visible organism, and over and against Reformed error, which reduces the Church to the phantasm of Plato's state. The text, Eph. 1, 22, 23, we could wish to see more search-

1) These numbers stand for weeks of instruction.

ingly investigated. There is a great deal in the bold figure of the *κεφαλὴ* — *ὥμα*, and in the *πλήρωμα* that has not been stated. The latter expression is taken in the sense of vessel, or receptacle. This signification of the term is very rare in Greek literature. The preponderance of usage has given to *πλήρωμα* the meaning "that which fills," not, "that which is filled."—The sayings: *Ubi ecclesia, ibi Spiritus Dei*, and: *Extra ecclesiam nulla salus*, are properly rejected in the sense in which Rome employs them; but these sayings state a truth that is independent of the claims of Rome. As applied to the *Una Sancta*, they cannot be rejected.

THE PEW TO THE PULPIT, or Letters from Laymen. P. Anstadt & Sons, 224 Apsley St., Philadelphia. 64 pages. 20 cts.

A member of the General Synod's Ministerial Association of Philadelphia had been appointed to conduct a discussion on the subject noted above. He decided to address to about fifty laymen, regardless of their denominational connection, the question, "What would you have me say to the preachers?" The answers as received are given in this pamphlet without mention of names. They are published by order of the Association. Some of the answers are wise, most of them otherwise, and the action of the Association and its inquiring member is a *testimonium paupertatis*. There is not a criticism or suggestion offered in these letters but has been offered *ad nauseam* before. He must be an unusually obtuse parson who has not known these things before. Most of them are told to the classes at theological seminaries. The Association might have spent its time more profitably in a review of Pastoral Theology, especially the chapter on pastoral tact and decorum.

ENGLISH SYNONYMS AND ANTONYMS. By *James C. Fernald*. 564 pages. \$1.50 net.

A DESK-BOOK OF ERRORS IN ENGLISH. By *Frank H. Vitzelly*, F. S. A. 232 pages. 75 cts. net.

HOW TO SPEAK IN PUBLIC. By *Grenville Kleiser*. 533 pages. Funk & Wagnalls Co. New York. \$1.25 net.—Above three books may be ordered from Concordia Publishing House, St. Louis, Mo.

All these works are old acquaintances and friends. The first has for years been mentioned, along with other *necessaria* or *desiderata*, to the classes in English Homiletics at Concordia Seminary.—The last-named volume is now out in its seventh edition. The First Part

("Mechanics of Elocution"), with the system of exercises provided, is especially valuable. But there are valuable suggestions also in the Second Part ("Mental Aspects," viz., as these affect speaking), and in the Third Part ("Public Speaking").

PURITY AND TRUTH SERIES:

By Sylvanus Stall: *What a Young Boy Ought to Know*; 193 pages. *What a Young Man Ought to Know*; 270 pages. *What a Young Husband Ought to Know*; 284 pages. *What a Man of Forty-Five Ought to Know*; 284 pages. By Mrs. Mary Wood-Allen, M. D.: *What a Young Girl Ought to Know*; 194 pages. *What a Young Woman Ought to Know*; 272 pages. By Mrs. Emma F. A. Drake, M. D.: *What a Young Wife Ought to Know*; 293 pages. *What a Woman of Forty-Five Ought to Know*; 211 pages. Each book appears in a new revised edition, \$1.00 per volume. Vir Publishing Co., Philadelphia.—Also to be had at Concordia Publishing House, St. Louis, Mo.

These books treat, purposely and professionally, what society regards as avoided, and what some would make forbidden, subjects. It is true that there is danger in the telling of these things. But there is greater danger in their not telling them. One reason why they are not told is, because many persons whom nature or their official position has authorized to tell them are not qualified for the task through their own ignorance. Another reason for the appalling silence on these matters, which prevails in society and strikes one not infrequently as a studied silence, is the consciousness of most people that they lack the necessary tact for telling these things properly. We have expressed our mind on this class of literature in our review of Dr. Stevens' *Chastity and Health* (vol. XIII, p. 63 f.). While we believe that there is a harmful way of communicating knowledge such as is contained in these books, and that there are persons so awkward as to debar them from service such as these books would render, our sympathies, nevertheless, are all on the side of those who think that the best interests of the race are consulted by a professional publicity rather than by a conventional, often guilty, suppression of the facts of self and sex. We are not surprised, therefore, to behold the long list of eminent men and women who have endorsed these books. We think, however, that the price might be reduced. And it is necessary, too, to state that not every argument or illustration of the author is good. Ideas, e. g., like the one on p. 29 of book No. 4, which declares wickedness progressive even after the judgment, cannot be established from the text in Revelation.